The Pentecostal Fire

JASPER CORTENUS MASSEE

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JASPER CORTENUS MASSEE, a native of Georgia, received his education in the South, at Mercer University (A. B., 1892), and at the Southern Baptist Theological Seminary, and has been recognized with honorary degrees from Mercer University (D. D., 1908) and Carson and Newman College (LL. D., 1926). Ordained to the Baptist ministry in 1893, he has held pastorates at Kissimmee (1893–96) and Orlando (1897–99), Florida, at Lancaster, Kentucky (1899–1901), Mansfield, Ohio (1901–03), Raleigh, North Carolina (1903–08), the First Church, Chattanooga, Tennessee (1908–13), the First Church, Dayton, Ohio (1913–19), the Baptist Temple, Brooklyn, N. Y. (1920–22), and at Tremont Temple, Boston, Massachusetts (1922–29). Doctor Massee has held important denominational executive and advisory positions, and is widely known as an evangelist, a lecturer, and an expository teacher at Bible conferences and elsewhere. He is a contributor to religious periodicals and is the author of a number of books, among which are *The Gospel in the Ten Commandments, Conflict and Conquest in Holiness, The Ten Greatest Chapters in the Bible, Eternal Life in Action, Evangelistic Sermons, After His Passion, Revival Sermons, The Ten Greatest Sayings of Jesus, The Ten Greatest Words About Jesus, The Holy Spirit in Scripture and Experience.*

THE PENTECOSTAL FIRE

REKINDLING THE FLAME

Jasper Wartenus 1871-1965.

By J. C. MASSEE, D. D., LL. D.
A Minister of Christ

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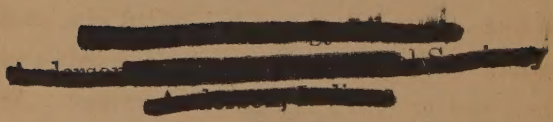

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A FOREWORD

ONE morning before breakfast, in response to the violent ringing of my door-bell, I opened the door to find a distracted man upon my threshold. He did not wait to be bidden to enter but thrust himself into the house and by an unerring instinct, since he was a total stranger, found his way to my study. There, sobbing, he sank into a chair. Upon my inquiry what his trouble was, he looked up with the most amazingly broken countenance I had ever seen, and sobbed out, "I am lost—I am a lost soul!" What else could be the matter? I did my best to teach, lead, and comfort him then and at two subsequent interviews. At the close of the third meeting—he had come three times before breakfast—he suddenly cried: "It is no use. I see it while you talk to me. But when I am away, I cannot retain it. My mind is gone. I am going out into eternity—*lost!* But man, *wherever you go tell Christian men to make the other fellows come to Christ and to the church. Oh, if only somebody had made me come.* They did come by my store and say casually, 'King, come to church some time.' *And I meant to go.* But I was making money too fast and gave no

9297

heed. Oh, why did not some Christian stop and make me come! I would not then be a lost soul as I am now. *Tell them to make men come, to make them come before it is too late.*" The next week he was removed from his home to an asylum, his reason gone through the contemplation of his own soul—eternally lost.

Thus I pass on to you the last despairing cry and warning of Ernest King—the lost soul. Ah, shall I ever forget the tragedy of the hour wherein he wrung from me the promise to tell Christian men everywhere to "*make men come to Christ*"?

"And the Lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled" (Luke 14:23).

CONTENTS

CHAPTER		PAGE
I.	Conscience The Church Must Grow or Die.	1
II.	Come The Identifying Word.	10
III.	Conviction The Ministry of the Holy Spirit.	21
IV.	Committal Partnership of the Church.	31
V.	Constraint Drawn by the Cords of Love.	43
VI.	Condemnation "The Whole World Lies in the Evil One."	53
VII.	Conscription The Church on a War Footing.	62
VIII.	Corrections "Vessels Made Fit for the Master's Use."	71
IX.	Comfort "Lo, I Am with You All the Days."	80
X.	Conduct Method in Soul-Winning.	91
XI.	Credentials First Love Aflame.	107
XII.	Continuance The Unfailing Passion.	118
XIII.	Compassion The Laodicean Lament.	128

PRAYER PRECEDING PENTECOST

By J. C. Massee, D. D., LL. D.

Timeless Spirit of God—Eternal Now,
By thine indwelling teach me how
Of thyself to partake and live
In unhurried calm—thyself give.

Formless Spirit of God, take form;
To human bounds thyself conform,
By mortal faculties express
The wonders of thy Formlessness.

Voiceless Spirit of God give speech
Of the all-holy One beyond our reach,
Till myst'ry and miracle of this Man
Unfold us God's redemption plan.

Fruitful Spirit of God, no more wait;
Thyself and us in union mate;
In the soil of our lives take root,
Produce in us thy living fruit.

Holy Spirit of God, just now reveal
Thy fulness—that in which men feel
Their souls burn; Eternal passion,
Life of God in human fashion.

Burning Spirit of God, kindle thy flame,
Exalt yet more that Holy Name
In which on Pentecost they heard
The one divine, all healing word.

Sealing Spirit of God, thy witness lend
To make of human doubt and fear an end;
While now, Spirit and Bride say come,
Call thou the lost multitudes home.

CHAPTER I

CONSCIENCE

THE CHURCH MUST GROW OR DIE

THE church is a divine organism of many members, whose continuance is dependent upon accretions of spiritually regenerated men and women. These are those who are born again—those who are being saved. The Lord Jesus Christ is the life of the church. In him it lives and moves and has its being. Apart from him, it cannot live. The life of the church is as dependent upon the life and presence of her Lord as the life of the branch upon its connection with the vine. As the root cannot live separated from the soil, so the church cannot live separated from the Lord. The church must so order its life and ministry, therefore, as to maintain constant and conscious contact with him, for to miss or to lose that contact is to die. No course of life, no plan or policy of work, no organization or program must ever be adopted out of harmony with his plan, his purpose, his program. Any course out of harmony with him means inevitable spiritual atrophy. Purpose discordant with his purpose is the seed of death.

Now the promised blessing of the Master's presence with the church is made to depend upon its obedience

to the Great Commission. Read it again: "Go ye into all the earth, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit . . . *and lo, I am with you all the days, even unto the end of the age.*" Any church which is not being constantly enlarged by the addition of those who are being saved, must inevitably, sooner or later, hear from the lips of the divine Master these words of doom, "I know thy works, that thou hast a name that thou livest, and thou art dead" (Rev. 3:1).

This word of exhortation and warning is given to the church at Ephesus: "But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent" (Rev. 2:4, 5).

What are the first works? Turn to Acts 6:7: "And the word of God increased; *and the number of disciples multiplied* in Jerusalem exceedingly." "They therefore went about preaching the word" (Acts 8:4). This is in keeping with the Master's promise: "Ye shall receive power, the Holy Ghost coming upon you: *and ye shall be my witnesses unto the uttermost part of the earth.*" The ability of the church to realize the divine life and draw from it sustenance, depends upon the faithfulness of its testimony. For the church, then, the first concern is with the testimony it bears and with the result thereof in leading men to become dis-

ciples of the Lord Jesus Christ. It is by this means that the church is to grow permanently. Without this growth, it must inevitably perish. Again, the church is not alone an organism receiving its life from the Lord. The church is a body whose growth is not yet complete. Now every incomplete living body must grow or suffer the deadly disaster of arrested growth. Growth is the law of life. Stagnation is the law of death. To arrest development is to invite stagnation and death. The application of this great natural law to the spiritual realm would indicate at once clearly the divine necessity for the continuous growth of the church. Life expands through self-propagation. Its fundamental law is that of enlargement, development, growth. It cannot be made too emphatic that growth is an imperative of all life. When growth ceases, death begins. The moment any life reaches its full maturity, the inevitable process of decay sets in. When the sun reaches the meridian, it begins to decline. When the sea reaches its flood-tide, it begins to ebb. When the church ceases to grow, it begins to die. There is no escape from the horns of this dilemma—growth or death.

The most pitiable case of hopeless suffering and despair I have known is that of a mother whose babe, four years old, had attained only the strength and size of a six-months' old babe. His was a living death; hers, a living despair. So the church must grow or hinder and shame her Lord. His is an expanding, enlarging life. He cannot live in an arrested body.

Again, the ingrowing process is always the method of death. All stock-raisers know that the inbreeding process must ultimately work disaster. Fresh blood and new stock must be brought in. The practical working of life seems to indicate processes of devolution rather than of evolution. Life must extend itself and ever incorporate new life in order to continue. The fountain of life, purity, virility, and power is exhausted in the succession of the generations. The church that lives only by natural increment from the church families will inevitably die as those families themselves tend to die out. New souls must be won. New families, with many children, must be found and brought in.

The contrast between the Sea of Galilee and the Dead Sea has often been pointed out. The Dead Sea is dead because it has capacity to receive, but no capacity to expand or to overflow. The Sea of Galilee receives, but enlarges its life by giving the River Jordan to the valley below. That is the difference between growth and stagnation, between life and death. Some one has said, The difference between a true church and a false is the difference between a stream and a pool. The stream ever increases and enlarges and grows in its journey toward the sea. The pool takes in the overflow and absorbs it upon itself, and stagnates in the process. Thus it becomes also a breeding-place of miasmic diseases and death.

Again, the human race is growing. When our Lord left the earth and, in going, left the Great Commission with the church, there were approximately six hundred

million people upon the earth. Today there are three times that many. Twice as many upon the earth today do not know the Lord Jesus Christ as there were upon the earth when he died for our sins twenty centuries ago. Now this rapidly increasing population of the globe is the field of operation for the church. Its one task is to convert this raw material of humanity into the finished product of citizens of the heavenly kingdom. If the church does not grow somewhat commensurately with the increasing population of the earth, it can readily be seen that the church must without doubt be overwhelmed by the unregenerate mass of humanity. To be thus overwhelmed is to be destroyed. Numerically in the minority, the church must be potentially in the mastery. The church is the "tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also does not wither, and whatsoever it doeth shall prosper." The blessing of Jacob upon Joseph was the blessing of the fruitful vine. Of him the patriarch said, "Joseph is a fruitful bough by a fountain; his branches run over the wall" (Gen. 49:22).

In one parable of the Master, the church is the wheat in the field, the unregenerate portion of humanity is the tares. These two contend for the mastery. The wheat ever strives to crowd out and destroy the tares, the tares ever undertake to destroy the wheat. The only possible victory for the wheat over the tares is in the growth of the wheat. It must send down more roots, and send up more stalks, and supply more

vitality than the tares are able to do. Otherwise the wheat must die, and the tares take the field. Wherever the population of any city or community is growing proportionately more rapidly than the church of that community is growing, the church is suffering a process of death which will ultimately result in its disintegration. Therefore, again, the church must grow or die.

Again, the church must grow in order to keep its ranks filled. Death is constantly taking toll. There are those who insist, perhaps correctly, that this is what the Master meant when he said: "I will build my church; and the gates of Hades (the grave?) shall not prevail against it." There is an age-long, ceaseless struggle between death and the church. One by one in a never-ending procession, its members are cut down by time, the grim reaper. One by one, death clasps them in bridal embrace. The natural depletion, therefore, of the church by death must sooner or later destroy it unless there is more than a corresponding replenishing by birth. The present rate of increase of world population by birth, over the decrease by death, is one to every eighteen hundred. Is the church doing as well? The first law of life for the church, as well as for man, is the law of self-propagation. Not half so important to it is the law of self-support and self-government. It may govern itself and die; it may support itself and die. It must propagate itself to live.

Again, and finally, the church must grow or die because the travail of the church for souls is born out of

the compassion of God for the lost. Multitudes are dying daily without Christ. The doom of eternal loss is their portion. Despair through eternal separation from God is their ultimate destiny. The church is the mother of the race through whom these must be born anew into life and immortality. If the heart of the mother die, then indeed is the life of the church sterile. Then indeed has it already died.

All that has been written above is simply an effort to say in other ways and by other words that the church must continuously, in spite of all difficulties, pursue as its one supreme passion the winning of unsaved men and women to a living vital faith in the Lord Jesus Christ. This is its one business, its supreme purpose, its imperative inescapable task.

That minister is already dead whose ministry has ceased to result in conversions. That church is already dead that has ceased to reach out and bring in the unsaved. Its arms must be longer than simply long enough to embrace the children of its own family. Its love must be deeper than the shallow pool of its own interests and connections. Its energies must be directed into channels far more vital and compelling than those of raising money, maintaining organization, and administering the formal functions of a religious assembly. God grant to arouse the church to the fact more terrible than any words can ever convey, *that the church must grow or die.*

FROM MY CLINIC

It was my privilege to be guest in one of the choicest homes of an American family of the genuine aristocracy. It was a home in which external circumstance had left nothing to be desired. Wealth had translated itself into simple and unostentatious luxury. Courtesy was perfect. Unobtrusive thoughtfulness waited to anticipate every wish. The evidences of a genuine inheritance and practise of culture were unmistakable in every detail of manner and of converse. The name of my hosts had long been listed high in the annals of the nation. Theirs was indeed an ancient and honorable lineage. Their achievements were conspicuous, and the record of them had been justly written into the archives of the nation. Their contributions to the church and to society had merited all their honors. I could discover no lack in the history of their achievements, no flaw in the unclouded title to honor and respect of their fellows. In retrospect, perfection.

In prospect, appalling disaster! There were three of my hosts. They were old. There were no children. They were the last of their line and their name. *There was no one to carry on for them.* Directly all that could be left to that ancient and honorable family would be a name and a memory. Extinct by the lack of their own will to propagate. Selah.

Reports indicate that there are ten thousand Baptist churches in America that during the year 1928 pro-

duced not one convert, made record of no single baptism. What is true in the experience of the churches of this denomination, in like proportion is true of all the others. Is there any ground for wonder that meeting-houses are so frequently closed and worship therein abandoned? If the church fails to propagate who will carry on for them either name or work?

It would be impossible perhaps, though it would be tremendously profitable, to gather statistics as to the number of churches in which the only additions came from the families already enrolled in them, and in which the only additions came from the Sunday or Bible school by way of Easter and other special decision days in which children are graduated out of their classes in groups into church-membership without a spiritual regeneration.

The church must grow not alone in numbers but in spiritual experience. It must once again be composed of twice-born people, else it has missed its whole purpose for being.

CHAPTER II

COME

THE IDENTIFYING WORD

"COME" is the characteristic gospel word. It is the magnetism of the divine magnet. It is the drawing cord of the divine constraint. It is the persuasion of heaven's love-call to men. It is the imperative of the divine command. It is the smile on mercy's face. It is the compassion in the heart of God for lost men. It is the revealing tone in the Master's message.

"Come" is the identifying word of the vocabulary of Jesus of Nazareth. When the disciples were upon the sea in the midst of the storm and Jesus walked toward them upon the storm-driven sea, they were affrighted when they saw him. In their superstitious terror they supposed him to be a specter—a ghost. He sought to reassure them saying: "Be not afraid. It is I." But for all that, their fear continued to ride their souls. Then Peter remembered something. There was one word Jesus spoke as no one else had ever spoken it—as no one else could ever speak it. Upon that remembrance Peter cried out through the shrieking wind, "Lord, if it be thou, *bid me come to thee.* Or as I think, "*Say 'Come.'*" And Jesus understanding, said the magic word *"Come."* And with

the sound of it, as Jesus spoke it there came to the terrified disciples knowledge that it was He, *for that was his word.* With it came assurance, and courage, and enabling, and adventuring faith.

"Come" was the first word to fall from his anointed lips after he was baptized and had entered upon his ministry. He spoke it to the two disciples of John when upon their Master's testimony they left John to follow Jesus. " Come, and you shall see." It is the selfsame word spoken by the same Master that has brought hope, cheer, and life to a great host in every century since.

"Come" is the one word with which he makes final issue with the young man seeking eternal life. Come, and follow me! Though the prize offered does not seem to the young man worth the price to be paid, nevertheless the issue deciding that value lies in the " Come and follow me " of the Man of Nazareth. He might have done any heroic thing, even the surrendering of his fortune. But to follow Jesus, to commit the mastery of his life then and there to Another, was a far more serious thing. But that " Come " of Jesus was imperative. It is the *sine qua non* of his Kingdom.

"Come" is the word with which he freights his mercy to the blind beggar whose sightless eyes he is ready to open. And when the trembling but believing mendicant comes to Jesus, he is not disappointed. He came blind. He went seeing.

When the commission came from John the Baptist to Jesus to inquire whether he were the very

Christ, or whether they must yet wait for Another, his answer was, "Look around you, and see those who are here, and for answer to John, tell him what you have seen and heard." What then was the answer? Only this: The lame had heard his "Come," and the lame walked, till they began to leap. The deaf heard his "Come," and forever more their ears were unstopped to all the sweet sounds of earth. Obedient to that "Come" of the Master the blind walked out of darkness into eternal light and all the rainbow-hued beauty of the gardens and fields of the earth. He joined certain funeral processions and spoke his *"Come"* to the sleeping ones, and instantly the funeral was broken up.

Overriden by care, burdened by sorrow, broken by grief, many came to him when they heard him say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And as they came, their burdens rolled away as rolled the stone from his tomb when he arose from the dead. Their grief was turned into joy, their sorrows were comforted; and before the light of a new and better day the weeping of the night of suffering was turned into the joy of the morning of that perpetual peace that passeth all understanding. "Come!" And as Jesus said it the little children about him leaped to his outstretched arms and nestled there while he blessed them, and gave to the world his greatest lesson in humility and faith: "Except you be converted, and become as a little child, you cannot enter into the kingdom of heaven."

"Come!" he said to a group of fishermen, and weary of the unending, unprofitable, and unsatisfying toil, they left all and came after him to be made into fishers of men.

"Come!" He spoke to a politician, loaded with guilt of graft and greed, hopeless in the grip of official and petty politics, and Matthew left at once and with alacrity the receipt of custom. And in the new liberty he turns his pen from the balancing of a Roman government ledger to the recording of a Gospel of the Kingdom.

"Come!" called he softly to women laden with sins and filled with despair. And trooping after him, they bathed themselves in the fountain of his purity, and went away to sin no more.

"Come!" And at the word the weary and hopeless multitude, famishing for want of the water of life to which the ancient tradition of ineffectual ritual pointed them in vain, pricked up their ears. "Come unto me and drink. If any man thirst"—and what man does not thirst for that life-giving stream—"let him come unto me and drink," and "from within him shall flow forth rivers of living water." He will need to come hither and draw no more. Here is the divine announcer broadcasting from heaven's central station Mercy the final program of grace: "Ho, every one that thirsteth, come ye to the waters! . . Come, buy . . . without money and without price."

"Whosoever will, let him take of the water of life freely."

Even in those rare moments when his wrath blazed forth against hypocrisy, spiritual stupidity, and official corruption among a venal priesthood, there was an amazing attractiveness in him to every lover of righteousness, and to all who had been or were being oppressed by those men or conditions denounced by him. That winsomeness of his which found expression in his characteristic "Come" never failed. There is no other adequate word for the multitude. And even this word must break upon the hearing of men not alone with the note of divine authority but with an inescapable and compelling tenderness, sympathy, and compassion.

The miracle of the "Come" of Jesus is that there is joined in it in such perfect proportions control and compassion. The publican will leave his seat of custom and the Magdalen her sanctuary of sin in obedience to the same "Come." The reason apparently is that the Christ of New Testament Christianity not only gives the one Great Invitation but *he is the Great Invitation.* Every character the Gospels give him is a character whose outstanding characteristic is an invitation. As *the Door* he bids men to come into the Kingdom. As *the Way* he invites men to come into companionship with him in the way. As *the Friend* of sinners he woos men to come into fellowship with him. As the *Good Shepherd* his shepherd's call to the sheep of his flock is ever "Come." As *the Light of the World* his invitation is always "Come to the Light, 'tis shining for thee." As *Saviour,* knowing that there

can be no other way for the sinner, he bids them to "Come and follow me." As *Teacher* hear again his "Come and learn of me."

There was a wondrous contagion in the "Come" of Jesus. When the first two who left John followed him with their question, "Teacher, where dwellest thou?" his answer had been, "Come and see." They were at once exposed to the spiritual subtlety within that self-revealing word of the Master. And they caught it. For from that interview each one of them adopted and adapted that word as his own. Andrew, one of the two, immediately finds his brother and greets him with this: "We have found the Messiah, come. And he brought him to Jesus." Then Jesus finds Phillip. Phillip catches it and goes out to find his friend Nathaniel, and having found him greets him with "We have found him of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth. *Come and see.*" It is but a little while before a woman will leave her water-pot at the well of Sychar, and hurry away into the city to say to the men of the streets, "*Come* and see a Man who told me all things that ever I did."

And all who have ever come to Jesus since those days of yore have caught the same passion for saying "Come." Those who have come to him for cleansing have gone forth to bid others to "Come to the fountain, wash and be clean." Some who have come to him for comfort have spent the rest of their days bringing others to him saying:

Come to the mercy-seat, fervently kneel.
Here bring your wounded hearts. . .
Earth hath no sorrow that heaven cannot heal.

Millions of earth's perplexed and troubled souls came to him and found a plain path for their feet, and at once made it a life-calling to say to their fellows: "Come to the Teacher—he will not leave you comfortless. For he has been made wisdom unto us." Other millions who heard and heeded his invitation, "Come unto me and rest," have been repeating it ever since to all who like themselves are driven with the *wanderlust* of the world singing over and over,

I came to Jesus as I was,
Weary, and worn, and sad,
I found in him a resting-place,
And he has made me glad.

"Come" is the legacy Jesus left the church. "The Spirit and the Bride say, Come." And let him that heareth say, "Come." It is the instinct as well as the experience of the child of God.

A friend of mine had just had a crushing experience of mingled sin, sorrow, and suffering, occasioned by the waywardness of a loved one. The news reached her as she dismissed the classes for the day from the school in which she was a teacher. Utterly crushed, and having no one into whose sympathetic ear she felt at liberty to pour her burden of grief unspeakable, and yet feeling the need of doing just that, she sat at her desk oblivious of the passing time. Then there came to the door of the schoolroom a little three-year-

old tot from one of the near-by homes. Seeing the dejected figure at the desk, she crossed the room and leaning against the teacher's knee said, "What's the matter wiv ou?" On a sudden impulse the woman stooped, gathered the child into her arms, and poured into her baby ears the whole heart-breaking story. When she had finished the tragic recital through which the child had sat in perfect stillness, the little one slid from her lap to the floor and taking the teacher by her hand said simply, "Come, go tell my muvver." She knew the source of comfort. So every one who has once come for himself to Jesus will be saying to all others:

> Come to the Saviour, make no delay,
> Here in his word he has shown us the way,
> Here in our midst he is standing today,
> Tenderly saying, "Come."

FROM MY CLINIC

The Call

I met him first in the aisle of the church as he came forward before a great audience in a city church to make his confession of the Saviour. Then in the inquiry-room he told me his story.

He was a noted athlete in his town twenty miles away; a ju-jutsu wrestler, a sport, and a bad man. He had sinned with a strong hand. And sin had destroyed him!

The week before he came into the Temple on Sunday evening he had realized that he had come to the end.

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His home, his business, and his personal life were all ready for the refuse-heap. He was led to speak of his desperate situation to a friend in the street of his city. That friend said to him, "If you will go into Boston and to Tremont Temple on Sunday night, you will hear a call from God." That was all. But the word stuck in his memory. "So," said he, as he told me his story, "this evening I went to the garage, got my car out, and drove out into the street, turned toward Boston and said: 'Great God in heaven, you know where I am going and why. Let me hear your call tonight.' So I came and I have heard his call, and I have come to him and found peace." He went back to his city, found a church home, was baptized, and at once began an active Christian life of service. Each week he drove nine miles into the country to conduct a mission and to tell the story of redeeming love to others. He lived only two or three years, but he never tired of telling others how the Master is always saying, "Come," and how coming to him men always find peace and joy unspeakable.

Grace McBride

She was just a young country girl about fourteen or sixteen years old. But one morning in a little Ohio city she came to tell me that she was hearing the Master calling her and was ready to follow him wherever he might lead for all the future. She began her following at once by a public confession of her Lord and by her baptism and church-membership. Like the

first two who came to Jesus long ago, she, as the first service of her love, brought her own sister.

Then she began a life of such singular beauty, devotion, and obedience as I have rarely known. Through high school and hospital training she manifested her delight in doing his will daily. Wherever Grace was we could always sense, almost see, the Other One who walked with her as she went his way. Graduated, she soon attained a place of eminence in her profession as a nurse. She came to a Southern city where I had become pastor, and accepted the superintendency of a great hospital, and was succeeding well in that responsible position.

But one day she came to say, "I hear him saying, 'Come, I have other work for you.'" So Grace resigned her position and entered for a course of training in our training-school. Then directly she was under appointment and was sent to China to help the women in that land hear the blessed Saviour's "Come." But only for a little time. Soon the great war was raging over the world. Up at Vladivostock in faraway Siberia our soldiers were dying under a scourge of typhoid fever. One day the Master came to Grace again and said, "Come, they need you there." So once again obedient to that voice for which she ever listened, she went away to the plague-smitten city faraway. For a few months she served him and her fellows there. Then, once again he came and standing by the tired girl said: "Grace, it is enough. Come." And once more obedient, she folded her hands and

smiled her sweet smile. It was well. The Master called, "Come," and she was well content.

Grace McBride was my daughter in the faith, the treasured and loved friend in my home. She sleeps in a far-away foreign grave. Her body rests there. She has departed to be with the Lord. Somewhere and somehow in the great beyond she still listens for and obeys his "Come," for surely his call will not lose its charm in heaven. There are a few "Grace McBride Circles" for young girls. There should be a chain of them across the continent, for she being dead yet speaks. Hear the Master call, and when he calls, you come.

"Come ye after me, and I will make you fishers of men" (Matt. 4: 19).

CHAPTER III

CONVICTION

THE MINISTRY OF THE HOLY SPIRIT

The Holy Spirit focuses attention upon the Lord Jesus. The Master said that he would always do that. The sixteenth chapter of John's Gospel is devoted to that theme: "He shall not speak from himself. He shall glorify me: for he shall take of mine and declare it unto you. And when he is come, he will convict the world of sin, of righteousness and of judgment; of sin because they believe not on me; of righteousness, because I go to the Father, and you see me no more; of judgment, because the prince of this world has been judged."

When he came upon Pentecost he did not fail to fulfil the promised office. He came upon the disciples, and conviction fell upon the multitude that came together when it was known that he had come. And the crowd were immediately under such conviction that they cried out, "Men and brethren! What shall we do?" And the answer was immediate and direct: "Believe on the Lord Jesus Christ, and you shall be saved." How quickly the Holy Spirit shifted attention from himself and his manifestations and focused it all upon the Lord Jesus. He is the Saviour, and

it is to him the lost people must turn if they would ever be saved from their sins. Three thousand turned to the Lord in faith. Thus the first church came into being. A communion of fellowship was organized; a community of goods was established, and the assembly of disciples became a notable feature of the life of Jerusalem. It might be thought that the central interest of that great body of disciples would be upon the doings of the body itself, that its major emphasis would be upon the organization, the program, the creation of good-will with the social and political groups in the midst of which they lived.

But not so. The Holy Spirit was yet in control of that body, and immediately the entire attention of the city, the officials in temple and nation, is centered upon just one feature of the life of the newly organized group—their testimony concerning the Lord Jesus Christ. The results were always and everywhere the same: When the Holy Spirit came to men they were at once under a great and irresistible passion to tell the good news of the coming of Jesus the Saviour. Sometimes they were cast into prison for telling that story, but they went right on telling it. Often the places of public worship were closed against them, but they told it in the streets and from house to house. They had to go on long journeys, walking through bandit-infested regions, and over dangerous and little traveled ways in order to tell the story of Jesus and his love; but they went, and they told everywhere the old, old story, the ever-new story—God loves men, and he

gave his Son, his only Son, that men who believe in him may not perish. It happened often that those who told that story paid for the privilege of telling it with their lives, but while dying they told it to those who executed them. They told it to men whom they joined on the highways as they traveled. Everywhere and to everybody they told it. When the Holy Spirit came to them, he always set them to telling others about Jesus the Saviour. Great social and even religious innovations were made by the telling. The Holy Spirit came to Peter, and he broke all Jewish precedents and prejudices, and told it to a household of Gentiles. Paul, obeying the Holy Spirit, went to a prayer-meeting in a heathen city and told it to a woman—a business woman, and she believed it. Once on trial for his life he told it to the judge who was trying his case, and almost persuaded him to believe and to become a Christian. Because the Holy Spirit was with him Paul went to Athens, the seat of ancient Greek culture and skepticism, and told it to the intelligentsia there while they scoffed. at his story, and mocked him for telling it. Once Paul and Barnabas were offered divine honors for themselves, but because they were Spirit-filled men they refused the honors and were content to tell those men about the Lord Jesus their Saviour. When the Lord Jesus was about to leave his disciples to go back to heaven, he told them that the Holy Spirit would come to them to stay with them and live in them. And he said that when he came to them they should receive power and become

witnesses for him to the ends of the earth. Well, it happened just that way. When the Holy Spirit came, they went. And they told the story. They were his witnesses.

Sometimes the Holy Spirit gave the early disciples power to heal diseases and to do other wonderful things in the name of the Lord Jesus. But always the miracle was a sign to tell those who did not know about the salvation offered in the forgiveness of sins and the gift of eternal life; that Jesus came to save them from their sins and to make them children of God.

Sometimes the Holy Spirit made it possible for men to speak a language they did not know. But it was for just one purpose—that those in whose language they spoke might know about Jesus the Saviour. Sometimes the Holy Spirit let persecutions arise and scatter the disciples everywhere so that they might escape death, but he always went with them, and he kept them telling the good news of the salvation offered through the risen Jesus. A high official of the government of the Ethiopians in Africa came to Jerusalem to worship. And as he was returning to his own country the Holy Spirit took a Christian away from a revival meeting in Samaria and sent him down to meet this official and to tell him about the Lord Jesus so that he could carry the good news to those in his own country.

One day the church at Jerusalem elected seven deacons to look after the temporal and business affairs

of the church and congregation. But the Holy Spirit came upon them and captured them and sent them out as evangelists to tell the story of redemption as it is in Jesus.

We cannot too much impress the fact that wherever the Holy Spirit came to men he set them to witnessing to others about the Lord Jesus. That was his theme. That is his theme. He sanctifies believers that the world may know that God sent Jesus to be its Saviour. He inspired holy men to write the Scriptures in order that men might know about Jesus the Saviour.

Dr. Wilbur Chapman used to tell a story of a little lad whose crippled foot was healed by a great surgeon who operated upon it in a Western city. When he went back to his home healed, his mother and his friends had many questions to ask him. But he seemed to be interested in one thing only. He told them about the wonderful hospital, but said he, "I wish you could see the doctor who healed me." They asked if the nurses had been good to him. He said that they were very kind, but "I wish you could see the doctor who cured me." They wished to know if he had had any visitors. He said, yes, many very kind visitors, but "I wish you could see my doctor who cured me." They asked if any flowers had been sent to his room in the hospital. Yes, he said, and they were very beautiful, but "Gee, I wish you could have seen the doctor who healed me. He was the greatest thing I saw." Can you wonder at him. He had been healed by that doctor. The one thing he had craved

had been healing. Just to walk as other boys walked—to join their games, to share their privileges in romping and racing. Think of the many other efforts that had failed; of hope deferred making the heart sick with longing; of prayers and sympathy; of black despair and lonely, sleepless crying in the dark. Then there had been the renewal of hope; the fever of anticipation, the terror of the anæsthetic, the strong, comforting doctor; the skill and understanding. And then to be whole again. Healed. Ah, *my doctor!* Of course there could never be another in the horizon of his gratitude and love. And that kind of gratitude is ever vocal. It cannot be denied the telling of its story!

That is the story the Holy Spirit writes upon the grateful hearts of all those who have been healed of sin's awful hurt. We must comfort with the comfort wherewith we have been comforted. There is no surer sign of spiritual coldness than the cooling love that permits the leaving off the telling of that wondrous good news, and saying to the blind, deaf, lame, sick, "Rise, He calleth for thee." I have no doubt that it was their failure to continue telling men of him that led the Lord Jesus to send through the Beloved Disciple John this message to the church at Ephesus: "I have this against thee, that thou hast left thy first love. Remember therefore whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent." For the same reason he sent the message to the church at Laodicea: "I know thy

works, that thou art neither cold nor hot; I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth."

There is another story of the lad who had been through a successful operation at the hands of an eminent surgeon. He said to his surgeon friend, "My mother will never hear the last of you, doctor." That is the heart of the Holy Spirit's passion and ministry in the lives of those to whom he brings the knowledge of the Lord Jesus. The world is never to hear the last of the Saviour from us. We must tell the world of Jesus the Saviour. *That is the conviction the Holy Spirit writes with an indelible pencil upon the hearts of all in whom he has his way.*

FROM MY CLINIC

A Young Linotype Operator

One evening at the close of a Temple message, after the invitation had been given and a number of people had gone into the inquiry-room, I was led to speak to a young man about twenty-five years of age standing in the front row. I asked him if he were a Christian. He said: "No, and not only that, but I do not know anything about Christianity. I have no conception of what it means. I have never attended church and have heard with amazement your message tonight." He went on to say that he was a linotype operator on one of the city papers; that the week before he had

drifted into one of the mission stations and had heard a most remarkable address which was altogether out of his realm of knowledge and his range of experience; that he thought the speaker was beside himself. With a rather wry smile he said: "I was on the front seat that night also, and immediately at the close of his address the speaker came down and talked to me, but he was so extreme that I would not listen to him and went out of the building." He said, "*But I made up my mind then to attend some sane Christian church on Sunday night to see if they believed the same thing. To my amazement I discover that you preach the same gospel here.*" (I discovered afterward that the man who spoke at the mission was a layman whom I had led to Christ two years before.) Then the young operator said, "I should like with your permission to attend your services for about two months to see if I can understand what it is all about." Of course he was given permission, and after that he came regularly. He sat near the front each Sunday evening and at the close of the service came and greeted me. He never came to the inquiry-room or accepted any public invitation. But each time he had to be absent at his work he would come to the door of the inquiry-room and call me out and report himself.

After a month or two he came up to my office one day during the week. I talked to him as I would have talked to a pure pagan who understood nothing of the gospel story, simply undertaking to instruct him in the

gospel message. I did not ask for a decision from him at that time. He continued to attend the services and within a few weeks came back to my office by invitation on a Thursday afternoon. At that time I presented the gospel claim to him and asked for an immediate decision. When I suggested that we kneel down and pray together he consented as readily and as simply as a little child, and at the conclusion of the prayer deliberately and simply yielded himself to God and declared his acceptance of the Lord Jesus Christ.

Just at that time, perhaps that day, he lost his position on the paper and was offered one in a city one hundred miles distant to begin the Monday morning thereafter. He accepted the position in the other city, and then found his work would necessitate his leaving Boston before making his confession of Christ and being baptized. He chose to take the risk of losing the other position, remained in the city, came on Sunday, made his confession, and was baptized in the evening. Monday morning he went on to the other city and found that his position was still open to him.

Months afterward in a note from him I find this paragraph: "Since I wrote to you about two months ago I have read the New Testament and started on the Old," and "while it would have almost seemed inevitable that I forget about spiritual things and backslide, the fact is that I have not. . . Wish I knew some way to express appreciation to you for all you have done for me."

This experience is an illustration of the fact that a

great company of honest men and women are willing to know the truth and still turn to a ministry definitely evangelistic for instruction in the way of righteousness; and that those who, like the Bereans, search the Scriptures will be saved.

CHAPTER IV

COMMITTAL

PARTNERSHIP OF THE CHURCH

ONE of the earliest and profoundest impressions of the Christian group concerning the gospel was that it was committed to them as a trust. They thought of themselves as stewards of the manifold mercies of God. The gospel was to them "good news," and they were filled with a consuming zeal to tell it. Persecutions and prisons had no power to quench their zeal to make known to others the good news of redemption in Christ. The perplexing problems arising from strained domestic relations, from hard economic conditions, from political exile, from personal sufferings could not successfully turn them aside from the divine imperative within their own souls to make known everywhere and to everybody the good news of salvation.

Indeed, that is the only thing to do with good news, tell it. It was meant to be published. *News was meant to be published.* Our great news agencies, like the Associated Press, understand that and pay a great army of people everywhere and in all sorts of circumstances to gather the news for them to publish. They employ every possible means of collecting and dis-

seminating the news—mail, telegraph, wireless, radio. They use every vehicle of conveyance—steamship, railroad trains, swift running automobile couriers, and airplanes. And when the news is in hand they tell it. It is bulletined on bill-boards, headlined in newspapers, and broadcast by radio. *The news must be told.*

That was the passion that consumed the early church. They were the trusted news-gatherers and news-disseminators of the Kingdom of heaven. And what stories they had to tell. There was the first great sensation that God had provided a means of saving men from their sins and the dreadful results of their sins. Then they had daily new experiences of what that salvation meant. Under the telling of that story of redemption men who believed it were being transformed.

Old and evil habits were changed, foul lives were made clean, unclean lips were made chaste. Heart-breaking sorrows were comforted. The *Wanderlust* was taken up by the roots from the hearts of men who settled down to lives of sober and industrious service. Families were reunited and established upon a new and better foundation of mutual love and confidence. Debts were paid, obligations were met, restitutions were made, demons were cast out. In every city a new social group devoted to purity was being organized from those who had heard with gladness and believed with simplicity the good news that Christ Jesus had died for our sins and had risen from the grave for our salvation.

But what really was this strange good news which had such power to compel men to unquestioning belief; and then to effect such profound changes in their character and conduct? The church today has very generally devitalized its faith by organizing its worship, and is almost wholly unable to reproduce the enthusiasm or understand the reason for the enthusiasm of the earliest group of disciples of the Lord Jesus. The result is that it is shorn of its power. Having organized itself into an institution, it now spends its time in controversies about creeds, formulas, rituals, and programs. Having ceased to tell the good news, having almost ceased to believe it, it creates no fresh good news of experience to tell. *The saddest tragedy in the life of the Christian church is that the gospel has ceased to be news.* Today *the gospel* has no newspaper value at all, and yet it was once the world's greatest and most startling sensation. It would still be such if it were told in a way to get men to believe it so that it might again reproduce its miracles of redemption and regeneration.

But to return to the question: What is this good news, once so sensational, now so stale as hardly ever to be told at all? We can get a hint from Paul who wrote to his friend Timothy of the good tidings of the "glory of the blessed God, which was committed to my trust." This word "glory" has a special and a wonderful significance. The "glory of God" is, in the original, the emanations of the Divine Personality. What radiation is to heat, or the rays of light are

to the light, that the glory of God is to his holy Person. Glory is the outgoing of God—his communicable personality. It is his imparted nature released and made available to man. That is what happened upon Calvary—the alabaster box of his body was broken and therefrom was released the fragrance of the holy Personality of God; so that by faith men may receive of his fulness—glory for glory; or personality for personality. Here is life for life—the divine life given in exchange for the human life. It means the communication of God's nature to our natures so that we may become partakers of the divine nature. Through the gospel God's holiness is offered us in the stead of our sin, his wisdom for our spiritual ignorance, his truth for our falsehood, his grace and gentleness for our selfishness and self-assertiveness, his purity for our foulness, his self-control for our riot of carnal and sensuous living in self-indulgence.

The good news to be proclaimed to all men is that now since Christ came no man needs to suffer moral defeat. None need fall short of their highest and holiest aspirations. God is within reach, and men may delight themselves in daily fellowship with him.

That story carries its own imperative for telling it. When Doctor Simpson discovered chloroform and thereby the possibility of alleviating the suffering of the world as he has done, his knowledge laid upon him an obligation to make it known wherever men suffer from bodily pains. When in an age of tallow dips, the flickering, uncertain lights and shadows cast by

kerosene lamps, and the poisonous gas-lights, Edison discovered the secrets of incandescent lighting by electricity, he became by virtue of his knowledge obligated to all men who needed light, to make known his discovery. Ten thousand times more imperative is the duty of all men who know by personal experience the saving grace in Christ, to make known to those who suffer the ravages of sin-sickness and sit in the darkness of soul-despair, the good news that in Christ there is to be found by all who will believe healing for their hurts and light for their way. The Christian who refuses or fails to undertake to lighten the path of other men to God by way of Calvary betrays the greatest, the most holy and responsible trust ever committed to man.

The amazing fact with which we are confronted is that Christ, having committed this trust to us who know, makes no other provision for others to know. He has no other plan. He has taken the risk of trusting us who know to tell the good news. Let me write it again: He has no other way, so that if we do not tell it, those who sit in darkness and the shadow of death will never know that light shines and the shadow of death has been lifted.

Redeemed men are the only agents God has provided for the telling of the good news of the Kingdom. The story of redemption must be told by redeemed men, or it will never be told. Think of the unthinkable calamity to the race of men if it should not be told. But since the Lord Jesus came to earth and went

back to heaven *no angel has been permitted to win any sinner to the Saviour.*

There have been angelic messengers who were involved in getting the message told. But their sole ministry was in getting some man to tell it. Note the cases: "But an angel of the Lord by night opened the prison doors, and brought them out and said, 'Go, ye, and stand and speak in the temple to the people all the words of this life'" (Acts 5:19, 20). "But an angel of the Lord spake unto Philip saying, Arise, and go toward the south in the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went; and behold, a man of Ethiopia . . . who had come to Jerusalem to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near and join thyself to this chariot" (Acts 8:26-29).

"For there stood by me this night an angel of the God, whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar" (Acts 27:23).

In the case in Acts 10:30, where if the "man appeared" be taken for an angelic messenger, then there are four instances where angels appeared in the early days of the church history in connection with the telling of the gospel story. But in each case the angel came either to direct some man to tell it, or to make it possible for the man to tell it.

Again: Since he went back to heaven, *there is no record of any case in which the Lord Jesus has won any*

one to himself directly without the intervention of some saved man. Yet more than once has he returned. Two cases will suffice:

Acts 9. Read the whole story carefully. Then dwell upon the words of the fifth and sixth verses: "And he said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest; but rise and enter into the city, and it shall be told thee what thou must do." Then in obedience to the Lord's direction Ananias came into the street called Straight, and led Paul into the light.

Long afterward Paul was in Corinth, and persecution was rampant. Then again the Lord appeared to him. Read the story told in Acts 18:9-11: "And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt there a year and six months, teaching the word of God among them." Thus the Master himself stands aside to let another lead into the light the man who was to be his greatest apostle. Then again he stood aside after a personal interview while the chosen man made the appeal to the people for him.

One more, and an even more startling, consideration must be noted. *Since the homegoing of the Lord Jesus to heaven the Holy Spirit has won no man to Christ without the immediate use of the testimony of some saved person. That is, there is upon record the experience of no such an one.*

The story of Pentecost amply illustrates. (Acts 2.) Here were a great multitude drawn together by the evidence of the presence of the Holy Spirit in miracle-working power. And we know that he was there to bear witness to the Lord Jesus and to convict the world of sin, of righteousness, and of judgment. But after making his presence known he stood aside and waited for the testimony to be borne by the group of redeemed men and women upon whom he had come in power. It was after the men who had been saved had given their testimony that the three thousand were saved.

In Acts 4:31 it is recorded, "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness."

In Acts 8 we have the account of the conversion of the Ethiopian treasurer of Queen Candace. He has been in Jerusalem, worshiping. He is reading the Scriptures. Evidently the Holy Spirit has brought him under conviction. But he must await the coming of Philip all the way from Samaria in order that "some man may explain to him" the prophecy of Isaiah which brings him by faith into the Kingdom of God.

Acts 10:44f. reveals that in the house of the Centurion Cornelius the Holy Spirit waits upon the word of Peter. Then he falls upon all those who are there.

So in the nineteenth chapter of Acts we find that

twelve Ephesians who had been baptized in John's baptism waited for the coming of Paul to tell them of the Lord Jesus, before they were spiritually regenerated.

How can we escape the sense of terrible responsibility resting upon us as Christians? God has no other way. Man has no other hope. *How can your conscience rest if you tell not the story of redemption?* God charged Ezekiel to be advised that if he did not warn men of their sins and point them to their Saviour, they would perish unrepentant, but that God would hold him, the watchman, guilty of their blood. Even so will it be with the Christians of this generation. God help us to face that judgment now. A question is often asked, Cannot men be saved apart from Christ? An even more important question is, " Can we be saved if we do not tell them of Christ? " The telling is our task. It should be our joy and our constant passion to tell the message.

Somewhere I have heard the story of the man who invented the chronometer by which sailors are able to locate the longitude of their ships. Before its invention they were able to determine the latitude but not the longitude. Thus a heart-breaking sorrow came to the friends of all sailors who went down to the sea, to return no more. Their place of sea-burial could never be known. The inventor had been working long in an effort to find some instrument to solve that difficulty, in order to win a prize offered by the British Government. He had given up in despair, and had so reported

to his fiancée who had shared with him the hope that the prize earned would enable them to be married. But when he told her that their hopes were to be blighted, she responded to an even nobler sentiment and cried, "But George, think of the ships that gae doon!" And inspired by a more unselfish motive the young inventor returned to his task and found success. So let us think of the souls that go down. They may not thank us now for bothering. But ah, we cannot give over. We must go on telling the story.

"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief." He saved me, he will save others. Tell them so.

The Christian course is run in relays. The torch of faith has been handed to us by some who ran before us. Dare we refuse to hand to the waiting ones who will run after us the torch lighted first on that Easter morn long ago, when the disciples saw that he whom they thought to be dead was alive, and had brought from his grave also our hope of life and immortality? Oh, no, we cannot betray that trust of our God and of all the coming generations of our fellows.

FROM MY CLINIC

How Long Will It Be Now?

The submarine S-4 sank in a storm off Provincetown, Massachusetts. Thirty-two men and officers were imprisoned in the submerged boat. The news

was flashed to the world, and the interest and sympathy of the world responded spontaneously. The Government at Washington concentrated all its efforts upon the work of rescue. As soon as the first rescuers were on hand communication was established with the imprisoned men by means of tappings on the pipes leading to the boat. The first message flashed back from the men was the question, "Is there any hope?" What a cry from men doomed to die! For all of them did die. The Government had not made adequate preparation for such an emergency. That lack of preparation let those thirty-two go to their death. *Is there any hope?* The only hope was in the men above them in safety on the sea, to whom the work of rescue was committed. They could do nothing for themselves. Is there any hope? Their doom was not the less inevitable, nor their despair the less real and terrible, because theirs was a physical death caused by somebody's blunder. *Is there any hope?* What a prayer! It wrings the very heart to remember it. Under color of hope the work of rescue began, and continued vainly till the last one of them had perished. From time to time as the work of rescue continued, the imprisoned men tapped out another question: "How long will it be now?" So hope gradually failed, and despair took its place. *How long will it be now?* No mind can measure the sickness of the heart as hope is deferred from hour to hour. But one by one they die there in their submarine prison.

How long will it be now? That is the tragic ques-

tion of the millions who are sunk in the whelming sea of sin and suffering in the world. To the Christian church has been entrusted the work and the means of rescue. The means of rescue are adequate, but the preparation for rescue is all too futile, and the workers at rescue are all too indifferent. The two cries of the submerged S-4 men are the very cries of the men who perish through sin in the world. These are the cries and prayers directed toward the church of Christ: Is there any hope? Is there any remedy for sin? Any healing for its hurt? Any hope of recovery from its dreadful results? We eagerly flash back the answer, "Yes, there is hope." But then we get busy on our antiquated methods, and use our energies upon secondary matters, and stop to bewail the fact that somehow we do not get the job of rescue done. *And the millions of the lost perish* while we experiment and waste energy upon matters of small importance. And the perishing millions continue to cry, "How long will it be now?" Doesn't the church care? Will we never be done with the red tape of our inefficiency? *Back to the main business.* Back to some desperately-in-earnest work to get men delivered. How long will it be now? It is the perishing who cry. It is to us that they cry. Explicit directions for rescue were delivered nineteen centuries ago and every Christian has them in hand in the first two chapters of the Book of Acts? No amount of pious wailing that souls are perishing eternally will deliver us who know the way of deliverance from the judgment of God at the Great Day.

CHAPTER V

CONSTRAINT

DRAWN BY THE CORDS OF LOVE

It was a rather terrible word the Lord Jesus said to the group of terror-stricken disciples huddled behind closed doors for fear of the Jews. Through the fast-closed doors he came in to them, and after showing them his hands and his feet, said unto them, *"Peace be unto you: as the Father hath sent me, even so send I you."* Then he breathed upon them and gave to them potentially the gift of the Holy Spirit, and commissioned them to go forth and preach that gospel which, by its terms, binds and loosens the sins of men. Concerning this brief passage from the twentieth chapter of John there are manifestly many difficulties of interpretation. But no disciple of the Lord Jesus can read it carefully without being brought to deep realization of the tremendous responsibility it lays upon every disciple to carry on for the Master in his absence from the earth the business for which he came upon the earth. He lays upon the disciple the very constraint of his own Commission: "The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the

captives, and the opening of the eyes to them that are bound: to proclaim the year of Jehovah's favor."

His commission is our commission. He passed it on to us. There is no escape from that responsibility. And there is no hint that this commission will ever be withdrawn. Its obligation is "*in perpetuo.*" As long as there are disciples, to those disciples each succeeding relay of disciples must pass on this commission of the Lord Jesus. That fact is made even more startlingly plain by the terms of the Lord's great intercessory prayer recorded in John's seventeenth chapter. He prays there for the sanctification of his disciples in the truth, "in order that the world may know that thou hast sent me." And he prefaces this part of his prayer with this: "Neither for these only do I pray, but for them also that believe on me through their word." Surely here is *our* involvement in this relayed commission of the Lord Jesus.

Here then is the constraint of a great responsibility and a great trust. Every holy sentiment of faith, love, loyalty, and devotion for him must hold us to the utmost endeavor to fulfil the Master's purpose in coming into the world. "For the Son of man is come to seek and to save the lost." "What shepherd having a hundred sheep, and one of them be lost, will not leave the ninety and nine, and go after the lost one?"

Long after the Lord Jesus had returned to heaven and left the task of winning the lost back to the fold of God's love, Paul, writing to a group of his friends in Philippi, urges them to "Have that mind in you

which was also in Christ Jesus." And as a premise upon which this exhortation is predicated he voices an appeal to their experience in Christ: "If there is therefore any exhortation in Christ, if any consolation of love, . . if any tender mercies and compassions . . . have that mind in you which was also in Christ Jesus." How often it is written of him that "Seeing the multitude he was moved with compassion for them"! *How can the conscience of any Christian rest while the cries of the shepherdless multitudes of our streets ascend to God?* Here all about us crowd the blind, the halt, the deaf, the lame, the disfigured. Sin has done and is doing its dreadful work and taking its fearful toll. Broken hearts and broken homes; lives stripped of all beauty and peace! Men who in multitudes are nothing more than human derelicts upon the sea of time! The burdened, suffering, sorrowing little ones of his care! These for whom he died, who have not yet found him, nor been told of his purpose and his power to deliver them!

If the devastations of war, famine, and pestilence move the heart of the unspiritual world to compassion and sympathy for those who suffer physically, how much more should the desolations wrought by sin move the souls of those who have spiritual sense to discern it? If war, famine, and pestilence have slain their thousands, surely sin is slaying its tens of thousands. The world of sinners neither needs nor desires our reformatory legislation nor our strictures of criticism. The appointment of commissions on crime, the

offerings by scientific investigators of crime of panaceas for all the ills of humanity, somehow leave the world utterly cold as well as unsaved. The world for its healing does not need science. It does need the compassion of Christ from those who say they know him, and who in their sharing of his Spirit, should at least share his compassion for the lost. Thus readily it will be seen that there must ever be upon the Christian the constraint of a great compassion for all the lost, a compassion wrung from a consideration of their present sin, their future sufferings as a result of sin, and their eternal separation from God through the full growth of sin.

I have seen a woman weep in the street while viewing the march of a company of soldier lads *en route* to battle and probable death, who shed no tear at the prospect of their eternal death in the warfare with the forces of evil within themselves—yet she was a Christian.

But there is revealed in the Scriptures *a constraint of kinship* on behalf of the lost. What more natural than that those of the same household should seek the highest good of their own members? This natural outgoing of the natural affections under the impulses born of the Spirit of God in the life of the believer is very pronounced and frequent in the Scriptures. It was this natural seeking of his own that led Andrew first to find his own brother Simon and bring him to the Lord Jesus. Thus also the Capernaum nobleman seeks the Lord for his son who is sick. Thus too the

Syro-Phœnician mother comes to Jesus for her daughter even over the protest of the unsympathetic disciples. So also Jairus comes for the little maid whom the Master raises from the dead. And Mary and Martha sent for him in behalf of their brother Lazarus who was sick. Purely in the realm of the spiritual gospel Paul declares that he could wish himself to be accursed for his kinsmen according to the flesh, if that would bring them the salvation in Christ. Surely if Christians could once be aroused to the conviction that those near to them in the ties of kinship *are lost without Christ,* then they would be constrained by divine compulsion to seek

> To rescue the perishing,
> Care for the dying,
> Tell them of Jesus the mighty to save.

Added to the constraint of compassion for all the lost because they are lost, and the constraint of love for our loved ones to whom we are bound by ties of natural affection, there is *the constraint of association.* It is true that Andrew finding *his own brother* Simon furnishes the first demonstration of that divine constraint of love. But Philip provides an easy second in that *he finds his friend* Nathaniel and brings him to Jesus. There is more than a hint of the same suggestion in the parenthetical statement of John 1:44, "Now Philip was from Bethsaida, the city of Andrew and Peter," his friends and comrades. So also the woman to whom Jesus reveals himself at the well of Sychar, leaves her water-pot and hastens into the city

to bring out the men of its streets, her friends, to see the Man who has told her all the sordid story of her life in a few all-revealing and all-healing words of compassion. This constraint of association receives a powerful impulse forward upon Pentecost when "Every man hears in his own language the mighty works of God."

Founded upon this principle, a quarter of a century ago, the "Catch-my-Pal" movement in Ireland added 185,000 men to the group of Christian confessors and signers of a temperance pledge within one short year of effort.

Of course the whole idea is to make the natural contacts the means of spreading the gospel story. Expose Christ to men and men to Christ through the usual and natural human contacts. It is perhaps for this purpose that we are left in the world when we are saved rather than being taken immediately to heaven. The individual is to become a spiritual magnet drawing others to the Saviour. Doubtless, too, for this reason the church is drawn together out of all strata of society in order that the church may touch all life in whatever form it manifests itself through some human agent of the divine and ever-blessed good tidings of salvation. Here too the poor and the rich meet together—the Lord is the Saviour of them all. The Cross and its story of redemption are great levelers. The constraint of Christ and his love embraces in its drawings all men of all races, conditions, and religions.

Father Damien will make his abode in the leper

colony in obedience to that constraint. Another sells himself into slavery to let the coolies in South American slavery know the love that stoops to conquer. Held by this constraint the martyrs of all the centuries have gone gladly to their martyrdom that others might know the love of God in Christ. And still the flower of the youth of the church catch the vision promised in prophecy to young men and go to the ends of the earth to tell the old, old story of Jesus and his love. Livingstone burying Mary Moffatt in a lonely African grave, and in a crude board coffin, cries out through his sobbing loneliness, "Oh, Mary, Mary, now you know that I must go on!" There is no discharge in this warfare. "The love of Christ constrains us, because we thus judge, that one died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." "But all things are of God who reconciled us unto himself through Christ, and gave unto us the ministry of reconciliation, namely, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation."

FROM MY CLINIC

He Closed His Shop

George E. had a small business in Boston. One morning as I preached, he sat in the top gallery of the Temple and was converted. He immediately came

down upon the invitation to confess the Lord Jesus, made his confession, and was baptized. His was a remarkably transforming experience of grace. He at once became possessed by a passion for making known to others the redemption which is in Christ.

One morning when *en route* from Boston to New York I found George on the train. While we dined together I asked him where he was going. He said: "Pastor, not a single member of my family is a Christian. My mother and my sisters live in New York. I have closed my place of business for a week and am going to New York to win them to Christ. I cannot rest while they are not saved." No words can express the tender yearning of his whole being as he talked to me of them. What was business or any other interests while his loved ones were lost without the Saviour who had so graciously saved him? I did not wonder that within three days he had won his mother and four other members of his family to his Lord. Thus they became doubly near and dear to him.

A Thousand Dollars for a Soul

A Christian woman recently came to me and offered me a thousand dollars to save her boy, or to get him to Christ. She had let him slip through her hands while she was living a backslidden life. Her grief and yearning were inexpressibly pathetic. Her son, the child of her young motherhood, alienated from the Christ of her maturer years because of the indifference of her young motherhood! In her bitter cry

one could catch the very tones of David as he wailed when too late: "O Absalom! My son Absalom! Would God I had died for thee, Absalom!"

A Classic Illustration

Contrast the spirit of these lines from *The Lady of the Lake* with the indifferent unconcern of the average Christian to the call to arms of our *Great Chieftain* for the conquest of man-soul for the Kingdom of heaven.

When flits this Cross from man to man,
Vich-Alpine's summons to his clan,
Burst be the ear that fails to heed!
Palsied the foot that shuns to speed!
May ravens tear the careless eyes,
Wolves make the coward heart their prize!
As sinks that blood stream in the earth,
So may his heart's-blood drench his hearth.
As dies in hissing gore the spark,
Quench thou his light, Destruction dark,
And be the grace to him denied,
Bought by this sign to all beside.

. . . . . .

Fast as the fatal symbol flies,
In arms the huts and hamlets rise;
From winding glen, from upland brown,
They poured each hardy tenant down.
Nor slacked the messenger his pace;
He showed the sign, he named the place,
And pressing forward like the wind,
Left clamor and surprise behind.
The fisherman forsook the strand,
The swarthy smith took dirk and brand;

With changed cheer, the mower blithe
Left in the half-cut swath the scythe;
The herds without a keeper strayed.
The plow was in mid-furrow stayed,
The falconer toss'd his hawk away,
The hunter left the stag at bay;
Prompt at the signal of alarms,
Each son of Alpine rushed to arms.

CHAPTER VI

CONDEMNATION

"THE WHOLE WORLD LIES IN THE EVIL ONE"

FEW even among ministers of the gospel give sufficient attention to the fact that that portion of human beings who are out of Christ are in a carnal state as well as in a lost condition. Or, that this carnal state and this lost condition are related as cause and effect. To most people, conduct looms very much higher upon the horizon of interest than does character. It is far easier to preach about transgressions than it is to preach about sin, to discover righteousness than it is to procure holiness. Yet holiness is the fountain from which the stream of right conduct flows. A right relation to God is essential to a right conduct with man. The Ten Commandments are at best statutory laws based upon the moral constitution of the universe which is the *holy person of God.* "I am holy, be ye also holy" is the center from which the entire circumference of life is measured. These are vital considerations sadly neglected by far too many ministers and teachers. The result is a spiritual life of low grade and poor experience in all the churches.

Current opinion even within the churches accounts a man to be good if he keeps the law, observes the conventions, and does not offend the proprieties. He is even accounted to be a Christian if he conforms his daily life to the ethical standards inculcated in the moral idealism of his community. I had an experience which illustrates what I mean. It was in a store in a small Pennsylvania town that I asked a gentleman who served me at the counter if he were a Christian? "Certainly I am," he replied. Then I asked to what church he belonged. His reply was immediate, spontaneous, and amazing. He said: "I do not belong to any church. I have a different religion. I am a Jew." But I objected, "You said that you are a Christian." "Certainly I am," said he, "but I have a different religion. The standards and principles of America are Christian standards. Therefore every right-thinking American citizen is a Christian, but I have a different religion." I fear that that is the thought of a vast number, of even so-called Christians.

How far the responsibility for this conception of things rests upon those preachers and teachers whose utterances deal so largely with patriotism, international justice, and good-will, justice in economic relations, fraternity in racial contacts, and the courtesies in social relations, I must leave for another Judge to determine. But to whomever the responsibility may belong for that state of mind, it is none the less disastrous. *Christ is life.* Apart from him there is and can be no fellowship with the life of God. Yet almost

universally men separate themselves from him by barriers of religious conformities and social proprieties.

An inevitable moral and spiritual corollary to this state of mind is to lead men to think of Christ as Teacher, as Way-shower and Leader, and to miss him altogether as Redeeming Saviour and Lord of Life. There is the constant effort to produce and maintain a moral life without a spiritual experience. It were as well to try to produce fruit upon the limbs of a tree in the veins of which no sap flows, or to turn the wheels of a street-car by bringing it into contact with a wire through which no electricity courses from the power-house.

The condemnation of the lost portion of humanity is not the condemnation of wrong deeds but of the wrong relation to God from which all wrong conduct proceeds. One is not a liar because he lies. He lies because he is a liar. One is not a thief because he steals. He steals because he is a thief. In order to be saved one must therefore change, not his conduct alone, but essentially his nature. The hog with a hog's heart will forever return to her wallowing in the mud. But the hog with a sheep's heart, if such an one can be found, will as surely steer clear of every mud-puddle. Only the good tree produces good fruit, however inviting bad fruit may appear as to outward appearance.

The Christian church must return to its doctrine of holiness before it can hope to achieve its ambition of righteousness. In this the preaching must not outrun the practise. In the construction of modern houses all

rooms are provided with incandescent lamps. The purpose of their presence is to give light. But the light does not shine because the lamps are there. Nor because they are clean. Nor yet because the furniture in the room is expensive, or the carpet or rugs are correct; or because the walls are properly papered or tinted. One might even band the lamps with gold or stud them with jewels without improving the condition of the lightless lamps. You may go further and provide a better and more exclusive tenantry with no better results as to light. Just one thing is needed. That one thing is an absolute essential without which there is and can be no light. *Connect the lamps with the power-house source of light.* Then they will shine. If there are obstructions, remove them and connect with the power-house. The power and light company officers would make short shift of any engineer who worked upon any other premise than that.

The effort of the minister of Christ to bring light and life to men upon any other premise is equally futile. If there is an obstruction it must be removed. Therefore preach an atoning gospel, a gospel of redemption from sins by means of the Substitute of Calvary. When that is done declare the communication of a new nature, a new life through the imparted life of the Holy Spirit. When men appropriate those two blessed facts of the gospel message things happen. Old things pass away. All things become new. The redeemed man has become a new creation. New energies, forces, and powers reside and operate in him. Therefore he

will produce a new manner of life automatically. It is a matter of spiritual logic. Every seed produces after its own kind.

The greatest difficulty the evangelist meets today is the difficulty of convincing men that they really must be born again. It is comparatively easy to get people to join the church. They can be induced readily to form new resolutions of good conduct. They can be stirred to a desire to lead better lives. Sometimes that desire becomes tragic. A woman sought an interview. When she came to my office it was with tragedy written all over her countenance, and crying out in every tone of her voice. She sank into a chair beside my table, covered her face with her hands, and said: "I have broken every one of the Ten Commandments. Unless I can find relief from my conscience I shall lose my mind." But the tragedy of her sorrow was that it was directed entirely toward a broken law, and that it had not so far concerned itself with the rebellion against God that lay behind every infraction of the law. The violation of law is an automatic result of rebellion against God. Even so obedience to law automatically and inevitably follows a right relation to God. Nothing permanent would have been accomplished for her if only her conscience had been eased of its protest. Her necessity was to find peace for her soul from its warfare against God.

Paul who declares himself to have been the pattern sinner, reveals in his own life-story of spiritual experiences that God required of him repentance not of his

sins but of his righteousness. He must have a righteousness not his own but a righteousness from God through faith in Christ; that is through the realization that Christ has by his death removed the barrier of sins and communicated through his life the new nature necessary to support the new life.

It is that righteousness of God that is necessary to salvation. The redemptive gospel must carry two notes in its message: correction and reenforcement. There is a mighty content in the gospel message that the world is rarely hearing today. It involves such great words as redemption, forgiveness, restoration, reconstruction, reenforcement, rehabilitation, and transformation. The words should be restored to the gospel vocabulary. Lost men need them. Let the world once believe that the gospel carries the hopes embodied in those words, and men will take the Kingdom of heaven by violence. A thoughtful man who had crowded his mind full of every kind of doubt concerning man's life here and hereafter, insistently demanded to know what difference it would make should he become a Christian. It had never gotten to him that the gospel offer is of a new nature, with a divine reenforcement of life to live in the realm of that life imparted by the incoming Spirit of God who as the stronger man enters to take possession of the house of life swept clean of its sins by the washing of regeneration. Slowly as that truth took hold upon his consciousness he began to yield with an ever-accelerating surrendering of his faculties to the most amazing

and blessed consideration that ever stirred the despairing heart of man to an immortal hope.

"This is the condemnation, that light is come into the world, and men prefer [or choose] darkness to light." The condemnation is not primarily of action but of attitude. It is not that one stumbles in his walk, but that he closes his eyes to the light that would prevent his stumbling.

Jesus promised his disciples the gift of the Holy Spirit, saying that it was expedient that he himself should go away in order that the Holy Spirit might come. And he added that when the Spirit came to the disciples he would convict the world of sin, of righteousness, and of judgment. It was not promised that he would convict the world of its transgressions, of its violations of law. Conscience, and friendly reproof, and the sorrows resulting from wrong-doing would bring sufficient conviction for the deeds that were bad. But the Holy Spirit convicts of sin because men believe not upon Christ, and thus leave themselves without an atonement; of righteousness, and thus deny to themselves any reenforcement of the divine nature creating holiness; of judgment, thus realizing that Satan, the God of this world, has been shorn of his power in and over the life of the twice-born man.

It is imperative that the church and its ministry should return and resort to the redemptive and reconstructive gospel without which the whole world must continue to lie in the Evil One.

FROM MY CLINIC

An illuminating experience came to me one day upon a Pullman-car, during a trip across the continent. I had dropped into a seat by a fellow passenger weary like myself from the long trip. And a rather intimate conversation had rapidly developed. He told me of his business. He was a silver-mine owner in Colorado and Montana. He was then on his way to the mines in Montana. He told me of his domestic situation and of his general outlook upon life. After the talk had developed a certain intimacy I asked him if he were a Christian. He answered quickly and emphatically, "Certainly I am." Then I asked, "To what church do you belong?" He said, "None. I have no interest in churches and no use for them."

"Then in what does your Christianity consist?" I asked. He replied, "To look every damned man in the face and tell him to go to hell." My shock was not greater than my amazement. Instinctively I turned to look into a pair of perfectly level eyes—not a hint of unseemliness anywhere in his expression. Then it came swiftly to me that he was not even remotely conscious that he was being profane. It was far from his mind to be or to seem offensive. What he was saying rather picturesquely was that he had nothing in his life of which he needed to be ashamed or afraid. His books were even then ready for inspection by his partners. His taxes were paid, and no fear lurked in his mind concerning any Government investigation.

He had no scores to be settled. His wife did not need to employ detectives to trail him upon his frequent trips to see at what hotels he stopped, or in what company. His social and moral house was in order. What more could he do or could there be expected of him. Surely that made a Christian. But never a thought of Christ or salvation from sin! He had no conscious need.

Out of my multitudinous contacts I am led to believe that this is the point of view of the vast majority of people—even of people who join our churches with a confession of faith in Christ upon their lips. They have faith only in themselves, and their purpose to live right. To them righteousness is a quality of conduct that proceeds out of themselves, based upon their own resolution, rather than the result of the life of Christ within, through the communication of the Holy Spirit. Here is sufficient reason to account for the hopelessly low state of spiritual life among church-members. They have received John's baptism of repentance but not Christ's baptism in the Holy Spirit. Indeed like the Ephesian twelve they "have not so much as heard that there is a Holy Spirit."

What we need is a revival of Bible Christianity.

CHAPTER VII

CONSCRIPTION

THE CHURCH ON A WAR FOOTING

A PROPER interpretation of the Pentecost experience in which the church was born, will indicate that the first act of the Holy Spirit coming into possession of the church was to thrust every member of the new body of Christ into the emergency created by the presence of the crowd drawn together by the rumor of his presence, for the purpose of witnessing for Christ in the effort to win recruits to the Kingdom of Heaven.

The final promise of the Lord Jesus before going away to heaven had been that they all should receive power, through the Holy Spirit coming upon them, for that very witnessing to which they were so speedily conscripted when he came.

There is sufficient evidence that the demands made upon the first group of Christians for participation in the witnessing designed to win men to Christ, were continued by the Holy Spirit with unfailing regularity upon each successive group who were added to the church. One instance will perhaps be enough: After Peter and John had healed the lame man at the Beautiful Gate of the temple and had delivered their sermon in explanation, they were thrust into prison, and

afterward being put upon trial were threatened and forbidden to speak in the Name any further. But when they were let go they came at once to their own company. Then there was a prayer voiced with one accord by the disciples in which this petition stands out with startling eminence: "Grant unto thy servants to speak thy word with all boldness, . . and they were all filled with the Holy Spirit, and they spake the word of God with boldness."

On an occasion persecution fell upon the church that was at Jerusalem, "and they were all scattered abroad"—"they therefore that were scattered abroad went about preaching the word." It was the evident purpose of God to use the man-power of his church to its capacity. And only in so far as that man-power is used is it conserved for the church. The church stagnates with inactivity. Some years ago the headlines in a New York daily newspaper carried the announcement that "Doctor —— had dropped from the rolls of —— Church 1,331 members, *for insufficient activity.*" The announcement was startling in the extreme, but not more startling than the logic of the facts involved. Spiritual unemployment means inevitable spiritual waste. In a certain mission there was a group of boys of teen-age organized into a class, who adopted for their class motto "*Use us or lose us.*" Again an inexorable logic of spiritual sequence! The present leadership of the Christian church has undertaken to supply a substitute employment for the individual Christian of the church group. So organiza-

tions and leagues, societies and guilds multiply. Drives, movements, and programs are instituted. But bands of hope soon become bands of despair. It takes two secretaries to keep one layman busy. Plans follow plans upon paper. They are full of promise upon paper. But plans do not work themselves. And by the time a few have been sold on the new plan and are ready to undertake to operate it, the leaders have demonstrated that it really is not practicable, and it is abandoned for a better plan which also does not work. So we have developed this generation into the great proxy generation of churchmen. We have created a Christian army of men and women expert in the business of providing suitable alibis for the task of the warfare committed to them in the Great Commission, which was given to the entire church. There is really only one service open to a Christian which has in it enough spiritual energy and interest to keep the Christian permanently engaged. That is the work committed to the disciples by their Lord: "Go make disciples." The disgusted indignation with which real soldiers found themselves assigned to home, office, or clerical duties during the World War furnishes an illuminating illustration of what I wish to convey.

The church ought to return to a war footing. Diplomacy with the kingdom of darkness is not only a strategic blunder, it is high treason against the Kingdom of Heaven. "Have no fellowship with the unfruitful works of darkness." There is utter and irreconcilable variance between the two. We must

conquer or be conquered. The task of the church is fittingly defined in the commission of Paul received direct from the Lord Jesus, "to turn them from darkness to light, and from the power of Satan to God, that they may receive the forgiveness of sins, and an inheritance among them that are sanctified by faith in me." For this there is needed the entire man-power of the church. We have waited all too long upon the uncertain expedient of enlistment of volunteers for soul-winning. While that has accomplished much, there should be an immediate draft of all the church forces for this holy purpose. And with the draft the universal establishment of training-camps for proper organization and equipment; the creation of divisional groups specializing in the use of literature, visitation methods of approach and persuasion, evangelistic preaching direct, radio broadcasting of the gospel appeal and securing returns, letter-writing, Bible teaching and Bible conferences, retreats and house-parties, the gregarious or gang instinct of youth, the cooperative impulses and methods of big business.

Every Christian institution should be redrafted for the original purpose of its creation. Thus the schools and colleges of every branch of the church should be committed to the task of definitely committing the student body man by man to Christ as their major purpose, interest, and effort. Wherever any school fails to function for this purpose, Christian support should be withdrawn at once. Any church school without that major emphasis can only convert itself into a school

of religious anarchy, and prove a hot-bed of spiritual sedition. Every teacher should be expert in the business of winning others to Christ, and all such should be moved with a holy and unquenchable zeal for that supreme privilege of the teacher. He who was properly called THE TEACHER announced his major purpose "to seek and to save the lost." The inane, inopportune, and ineffectual activities of a great host of special agents of denominational boards and societies should be dynamited out of existence by the infusion of a new consuming passion for men. Let them be taught that men rather than machinery and money should be the aim of every peripatetic prophet of the Kingdom. If we get the men to Christ and succeed in having them become filled with the Holy Spirit and his passion for making Christ known, then there will be no need of much of the religious machinery now in use.

As regards its money, let the church return to its first-century teaching of the communism of goods for purposes of the Kingdom. Let it dissever its teaching of the worship involved in the use of money from every special appeal for the support of programs and movements. Restore the emphasis upon the proper recognition of ownership and possession of both the men and their money as it was taught in the days when "not one said that aught of the things which he possessed was his own. . . And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all."

Relief from financial anxiety was at once followed by release of spiritual power and grace. That was simply the logic of an ever-recurring sequence. Money must play a large part in the war of conquest. Its use is necessary to command the services of a great variety of necessary tools to be employed in the extension of the Kingdom, such as printing-presses, publishing houses, railroad trains, Pullman-cars, hotels, advertising agencies, rents, and livings. The commissary department is as necessary in this warfare as it ever was in any carnal warfare of earth. The church has the money in millions. Let it provide the physical equipment necessary for every possible use to be made of it in the most extensive and intensive campaign ever made against the gates of hell.

There should be a department especially created for the promotion of the family life as a rediscovered means of successful soul-winning and training. Here great attention should be paid to the family altar, to the renewal of acquaintance with and use of the Bible as the sword of the Spirit. Christian conversation has in it great possibilities. The relearning of the vocabulary of Zion would provide a most fruitful field of study with immeasurable profit.

There can be little doubt that this was the purpose of the Holy Spirit in his equipment of the church with the various gifts and powers with which he endowed it. Hardly otherwise can Ephesians 4:11 be interpreted: "And he gave some to be apostles; and some prophets; and some evangelists; and some, pastors and

teachers; for the perfecting of the saints, unto the work of ministering, *unto the building up of the body of Christ* . . . from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, *maketh the increase of the body unto the building up of itself in love.*" The purpose of all gifts, ministries, and offices is to build up the body of Christ to its completion through the daily addition of those who are being saved.

Again I say the church should be put upon a war footing. We can do in a generation by direct action what has not been done in two millenniums by indirection. I say two millenniums, because all too soon the first passion of the early church cooled, its vision failed, and it substituted the labors of institution-building for the labors of love by which the body of Christ is builded. We do not need a new crusade to rescue the tomb of Christ from the infidels, or Jerusalem from the Turks. But the whole world cries out for a crusade to rescue Christ himself from the rubbish-heap of our own futile activities in his name.

FROM MY CLINIC

Once General Lee, of the Confederate armies, rode with some of his staff officers out to the front lines of the battle then raging. Suddenly there went up from all along the line of private soldiers the cry: "General Lee to the rear! General Lee to the rear!" Nor did

the cries cease till the general rode away to a place of greater safety from which he might guide the battle. One is reminded also of the occasion when David's men determined that he must not be found in line of battle or of danger. Said they to him, "You are worth ten thousand of us."

Per contra, may it not be a time opportune for the cry to arise in an insistent shout from the whole Christian battle-front: "The Lord Jesus Christ to the front! The Lord Jesus Christ to the front!" Once again we must expose him to the battle. No new wounds can fall upon him from his enemies. And we need the inspiration of his presence in the very forefront of the line. We have too long relegated *him to the rear.* In thought and speech, in plan and purpose, in program and organization Christ has been sent to the rear. We must bring him out of his obscurity. We must rally around him. Hail him! Follow him! Raise his name in the battle-cry: "The sword of the Lord and this our Gideon. The Cross and the Christ of the Cross. *In hoc signo vinces."* In this sign and with His spirit we may win.

In the war of 1848 in a fiercely fought engagement between the French and the Italians the battle was rapidly turning against the French army. Suddenly a young French officer Gaston de Foi, greatly beloved of his soldiers, seized a battle-flag, and hurling himself forward toward the victorious enemy, cried aloud to his soldiers, "Let those who love me follow me!" Instantly they rallied. A new charge hurled them im-

petuously upon the foe to his complete routing. Thus victory was snatched out of defeat.

Let us thrust our Lord forward to the front and follow where he leads. The need is imperative, the opportunity is equally so. But to do that means for us that we at once embrace his self-emptying as our ruling principle of life and give our all in the fulfilment of his commission to seek and to save the lost.

CHAPTER VIII

CORRECTIONS

"VESSELS MADE FIT FOR THE MASTER'S USE"

SURGICAL operations are sometimes the only means by which to prolong and to insure life. It is easy to provide many illustrations of this fact from a wide range of life and its interests both in animate and inanimate nature.

The human body is itself subject at times to growths that sap vitality and threaten life itself. These must be removed if life or its beauty and usefulness are to be preserved.

The ship can sail just so long before it must go into dry dock and be freed from the barnacles that fasten themselves to its keel. These natural excrescences of life will destroy the ship unless they are removed.

Every horticulturist knows that the fruit from his orchard depends at certain seasons upon the severest prunings of his trees to rid them of the wood that uses up the sap that should go into fruit. Society must rid itself of that portion of the social body that preys upon the public and purge its life of the lawless element if it would maintain its own power to function in moral and social integrity. There is a certain

tendency to degeneration in all life which requires frequent corrections in order to restore to normal conditions, and to make effective the operations of life itself. The church does not differ in this respect. From its contacts with life it gathers excrescences as the ship gathers barnacles. In the process of its normal growth it puts on more wood than fruit. About its vital life abnormalities develop, and in its organizations and institutions lawlessness arises. The church too must from time to time submit to corrections if it would live and function in the business for which it was called into being. For that reason there are times of refreshing sent from the Lord. If these are effective to correct by the stimulated process of life itself, then that is good. But if the church does not respond to the corrections of life then God must resort to the sterner measure of judgment beginning at the house of God.

Revivals often begin in judgment.

To any observer jealous for the life and efficiency of the Christian church, the most urgent need at this moment is correction of its conduct and its life, and a reestablishment of its fundamental verities. The church has become very largely conformed to the world and is now all too little transformed by the renewing of the inner man by the workings of the divine nature within.

The Holy Spirit who is the life of the true church produces always certain fruit in the life of its members. The kind and quality of its life is determined by the nature of the Holy Spirit as inevitably as the fruit upon the branches of a tree is fixed and deter-

mined by the nature of the sap flowing through its body. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." This being the fruitage of the Holy Spirit, then it must follow as the night the day that the absence of these fine and revealing character qualities in the life of the church will be not alone a source of grief to him but of discredit to the Name the Church wears, as the Bride of Christ. A church from which this fruit of the Spirit is absent is necessarily a reproach to the Lord Jesus Christ. Like the ten spies appointed by Moses they bring back an evil report of a good land. The promise was by their own confession all that had been described in the divine prospectus. The spies freely confessed that to be the case.

But in the face of the faithfulness of God they brought back an evil report of the land in that they confessed themselves to be "grasshopper men," unable to realize on the inheritance offered them in the loving provisions of grace. The evil report lay in the effortless surrender of the high estate to which they had been called by the goodness and the provision of God. They believed—no, they saw that what God said was true, but they nevertheless disbelieved in their ability to produce in themselves a response to the provisions made for them. They were neither able nor willing to give God a chance to demonstrate through them to the nations the faithfulness of their God. And any careful study of Israel's history will reveal how constantly the nation is held in display before the na-

tions as a cross-section of the Kingdom of Heaven in which the Divine Governor reveals his grace and goodness with the ultimate purpose of turning all the nations to Mount Sinai for their laws, to Mount Moriah for their worship, and to Mount Sion for their Governor.

Now the church has a life to live in demonstration of grace and truth revealed in and made available through Jesus Christ. The very purpose of her existence is so to reproduce Christ that always and everywhere men may know that God has sent him into the world to save in humanity and for humanity those things of the spirit which sin has lost to men, namely; their lost love, joy, peace, kindness, meekness, and self-control. Failing of this, the whole meaning of the message of Christ through the church is lost and nullified. There is then no message except of defeat and failure. With the loss of the message of a victorious spiritual life Christianity has lost its vitality, its power, its appeal, and its justification for being.

Now I submit to the church at large the question of evidence. If we shall judge ourselves, then we shall not be judged by those who are without. What is the evidence? Is the church at large producing as its characteristic life this fruit of the Spirit? Answer this question by the evidence in hand in the daily life revealed through any local church in any American city. It will not be a difficult decision to reach. For the presence of these clustering graces of the Spirit of God will of necessity be evidenced not alone positively but,

equally as certainly, negatively. There are certain antitheses; the presence of the one necessitates the absence of the other. Let us list them in antithetical pairs, and reasonably, soberly, and humbly apply the test of the fact to the presence or absence of the one or the other in the life of the church today. Here then is the list: Love—hate; joy—sorrow; peace—strife; long-suffering—impatience; kindness—unkindness; goodness—badness; faithfulness—worldliness; meekness — self-assertion; self-control — self-indulgence. Now, honestly as in the presence of the Master himself, which set of spiritual characteristics are most in evidence in the churches? I do not attempt to answer, for I have not all the facts. There are many churches and many localities. But I raise the question with much urgency, for there are facts enough in hand to make the raising of the question seem to be urgent. My knowledge of the American churches leads me to fear that they also have lost the consciousness of salvation. To the average churchman the new birth is but an article in the creed, or a little understood passage in the Gospel of John, while salvation either as a present consciousness or a future hope is simply a spiritual anachronism. Test them out in the conversations of any church group assembled upon any occasion, in the testimonies given in any testimony meeting, or by direct questionings directed to individuals. If for Paul "to live was Christ," then the churches are out of fellowship with Paul far more drastically in life than in theology.

Negative aspects of the case must be considered. The corrections required of the churches today demand the putting away of some habits and characteristics of the daily life.

Estrangements must cease. Reconciliations must be effected. Factions within the church from whatever cause are a reproach to Christ—strife for leadership, strife about preachers and pastors, rivalries between societies, personal animosities. There is hardly a church that does not suffer from internal disorders born out of estrangements. The self-emptying example and spirit of the Master is the only possible remedy. In the beginnings of a feud or quarrel, one may be right and the other wrong. If the feud continues, nobody is ever right. God made right. The devil added "s" and made rights out of right. So whenever a Christian stands upon his rights he stands with the devil. It is time for the church and its people to quit standing with the devil. Every case of estrangement for whatever reason hinders the cause of Christ and the winning of men to him.

Worldliness must go out of the life of the church. "The lust of the flesh, the lust of the eyes, and the vainglory of life is not of the Father, but is of the world." We are earnestly exhorted to "lay aside every weight and the sin that is in good social standing," i. e., "admired of many." The vain manner of life handed down from our forefathers is a menace to the testimony of the church to Christ. The life he came to give is a more abundant life and should

provide from within itself life's satisfactions. The frivolities, the vanities, the endless rounds of pleasures and indulgences that fill the days of so great a number, are unfair to Christ. Worldliness is spiritual adultery. And a worldly church has in the estimation of the world the standing and reputation of a spiritual harlot. It is next to an impossible task to reach an indifferent world through or over a worldly church.

Evil speaking is reproach to the church—slander, scandal, obscene stories, filthy communications, suggestive stories, and phrases and profane quotations accompanied with an unholy glee, and the love of these things that turns into mirth the uncleanness of others. These things ought not to be, for they leave a smirch and stain upon the Holy Name we are permitted to wear as followers of the Lord Jesus Christ.

The church should cease to tolerate within its membership men of evil reputation. The bride of Christ must be above suspicion. To retain them within the membership because of wealth or influence is to discredit the whole profession of godliness upon which the life of the church is built.

False doctrines must be eradicated. As a church thinks in its creed so is it.

To tolerate a false teacher even though he be a beloved pastor, or some woman elect for her personal or social graces, is to grieve the Holy Spirit, and to lead into fatal error the many who turn their eyes to the church for guidance in the things of Christ. Sternly did the Lord in the Revelation rebuke the

churches that permitted the presence of false teachers. The world has a right to expect from the church something better than blind leaders of the blind.

Let the church remind herself of the stern judgment of her Lord, "If the salt have lost its savor, it is thenceforth fit for nothing but to be cast out and trodden underfoot of men," or again, "If the light that is in thee be darkness, great indeed is that darkness."

Oh, to see the church once again adorned in her glorious garments of praise, even the beauty of holiness!

FROM MY CLINIC

Carol Spring

A famous spring near my boyhood home was Carol Spring. It was widely known for its delicious water, clear and cool. It was the center of a most attractive picnic-ground and often in use for the pleasures of the community. Its perennial flow was a constant delight. From it a little stream ran merrily away to gladden forest and field for many a mile, and then to be lost in a greater stream, and finally to be reabsorbed in the great ocean itself. The spring flowed forth from the side of a hill. On the other side of the little valley not more than a hundred yards in width was another hill, an almost perfect complement to the hill from which the spring waters came forth in such abundance. But the side of the second hill had no spring. It attracted no parties upon pleasure bent.

It gladdened no forests or fields. Rather its whole side half-way up was a perennial bog or morass. I saw it there during all my boyhood at the old home. It never occurred to me, and it seemed never to have occurred to others, that this condition of affairs could be changed.

But once after I left home and began my life elsewhere I returned for a visit to my brother who had inherited the old farm. One day passing the spot with him I observed that the bog was all gone, and that half-way up the hillside a beautiful spring, as fresh and sweet as Carol Spring itself, was flowing merrily on. In amazement I asked my brother for an explanation. "Oh," said he, "one day I sent the farm hands up the hill to dig in and find out the cause of the bog. Within half an hour they uncovered the spring. It had been there all the time, but choked by an accumulation of mud and leaves falling and gathering for years. All we did was to remove the obstructions, and the spring has flowed steadily on every day since. And it is now doing all that the spring across the way has been doing always. The waters come from the same sources."

One hardly needs to apply the parable. The church has long presented to the world only a bog of sodden virtues. There is surely some evidence of spiritual life. But how poor a thing it is in its present form! Let's dig away the obstructions, and let the rivers of water flow gladly forth, so that whosoever will may come and drink.

CHAPTER IX

COMFORT

"LO, I AM WITH YOU ALL THE DAYS"

THERE is constant comfort for the soul-winner. That comfort belongs peculiarly to him whether he be a minister preaching to the crowds or a personal solicitor for Christ seeking the individual. And that comfort continues uninterruptedly whatever the circumstances under which he must work, or the difficulties he must overcome, or the oppositions he must endure.

Comfort—fortifying strength, renewing courage, satisfying approval, sustaining purpose, rewarding results—all these and more are the ingredients of that comfort promised as the continuing heritage of the soul-winner. That comfort is a promissory note of hand given by the Master to such workers on his behalf. And it is a note of promise always paid without demur upon demand.

Yet the business of winning men to Christ is the most taxing and exhausting business on earth. Really to do it requires almost endless resources of energy, the command of unfailing patience, the relentless pursuit of one master purpose, the limitless use of time, and the investment of every moral faculty in the en-

terprise. *Soul-winning is big business. It is big-game hunting.*

In this business the soul-winner must employ all the wisdom and cunning used by the hunter in stalking his game. He must find the right approach, the right spot for attack, the right weapons of truth to use, the right setting for the striking, and the exact time and occasion in which to go forward.

He must risk all upon the venture. There are times when the soul-winner must brave the anger of the man sought. Some times there are when he must also realize the anger of friends and relatives. I well remember seeking to win to Christ the daughter of one of my deacons. I had gone to his home at his request. In the midst of the effort the mother of the girl interfered and required of me that I desist. That too at a time when the girl was in tears of conviction. When I persisted both became offended, and I had to endure their resentment for years. But I did win them both and in the end baptized them, though it took years to do what without interfering opposition might have been accomplished in one afternoon.

Sometimes the soul-winner must risk his reputation in the effort to win another for Christ. He must risk the visit to the unsavory place. He must endure the criticisms attaching to association with the speckled bird. There are times when he must risk his office in the church if he persist in his work against the inertia or opposition of leaders and worldly members who wish only a comfortable and conforming ministry.

The soul-winner must have sleepless nights. He must often deny himself the recreations others legitimately find. He must share with Paul "in labors oft."

Much more might be written about the cost of being a soul-winner. But there is a price to be paid for every prize. Nor would I write enough of the hardships and costs of the enterprise to deter even the most hesitant and timid soul from entering upon the most blessed labor of conflict and conquest ever undertaken by man. For whatever the cost the rewards are even greater. Whatever the price, the prize is more than worth it. Soul-winning is the greatest and most thrilling adventure; one drinks from the ever-flowing well-spring of comfort that gives ever-renewing strength and peace to the soul.

This comfort is a pendulum that swings both ways. One is comforted by the consideration both of what he wins another from and what he wins him to. His is never a negative work only. His task is both to take another out of the miry clay, and "to set his feet upon a rock, establishing his way." His the delightful task of wiping away the tears of sorrow's night and wreathing upon the same face the smile of the morning's joy. Into that territory of life where rests the shadow of a great darkness it will be his joy to cause light to shine from the face of Jesus Christ. His joy in labor is that through him men turn from darkness to light, and from the power of Satan to God, and that through his message they really receive remission of sins and an inheritance in joint

heirship with Christ to all the unfathomable riches that are in him—riches of grace, truth, and love that create and enrich character, and write within the souls of men the blessed hope of immortality.

There is the comfort of the infinite possibilities that lie within every effort. The boy won today may be a Spurgeon, a Moody, a Conwell. Who knows? Sow thy seed beside all waters. Who knows which shall prosper—this or that? The girl or woman you win today may be a Fanny Crosby, a Charlotte Elliot, a Blue Bird of Mulberry Bend, or a Mary Stone. Withhold not thy hand. "Cast thy bread upon the waters. After many days it will return to thee." Seed of your sowing may germinate and grow in the soil of the greatest intellect God ever creates, it may preempt the field of the most powerful personality ever taking human form. A teacher rebuked by a friend for lifting his hat to a group of rather untidy and unprepossessing boys entering a schoolroom replied, "Who knows who is among them?" As it happened Martin Luther was among them.

It is reported that the Session asked a Scotch pastor to resign because throughout a whole year there had been no accessions to the membership of their church. But a search of the records proved them wrong. *One little boy* had been brought to Christ and into the membership of the church. His name was Robert Moffatt. Years later Gladstone, the Premier of Great Britain, in Parliament said one day, "When Robert Moffatt was added to the church a whole continent was added to

the Kingdom of Heaven." The greatest thing many a worker can ever hope to do is to find some better workman than himself. A common day-laborer may uncover a diamond mine. An ignorant lapidary may polish the facets of a sparkling diamond. The great discoverers whose names are written upon God's scroll of the immortals are those faithful men and women who have labored, unknown to the fame of their fellows, to discover and set forward those upon whom God has laid the burden of the great enterprises in the Kingdom of Heaven. The next convert you win to Christ may be the Master's chosen leader for all the church for the next generation. Comfort yourself in your labors. The reward thereof is in the Master's hand, and he will bring it with him when he comes. There are pearl-fishers upon the Miami River who gladly labor in uncertainty for a whole year for the possible finding of one pearl. But you labor in the divine assurance that you labor not in vain. His word shall not return empty to him. It shall accomplish that which he pleases.

There is also the comfort of knowing that you have in hand the source of a never-failing thrill. The thrill of getting another to Christ is the most amazing, exhilarating, fascinating, and alluring ever experienced by any man. It has the thrill of the investor realizing his profit, the hunter bagging his game, the adventurer in the moment of his discovery, the warrior in the moment of his victory, the lover in the hour of the capitulation of his beloved.

There are experiences and times when the winner of men for Christ finishes his work, with his whole body weary, every faculty of his being throbbing with pain, but with his whole soul soaring upon wings of delight. "I have food to eat that you know nothing of," said the Lord to his disciples returning to him as he sat upon the curb of Jacob's well, too weary to walk into the restaurant for a meal. For sheer thrill the Christian has nothing to compare with this winning of another to Christ. The dance with all its attendants of light, heat, laughter, music, and exposure cannot compare. The bridge-table, with its fascination of chance, association, and good social standing, has nothing to offer in comparison to the sitting in on this game of life and death. The stake is infinitely greater. The exhilaration of strong drink is nothing to compare with the stimulus of the Holy Spirit necessary to the experience of winning a soul from death and thus covering a multitude of sins.

There is the comfort of knowing that time is well spent. Here can be no "love's labor lost." "Our labors are not in vain in the Lord." And as at Gibeon God gave to Solomon not only the desired wisdom for his task, but both riches and honor, so he has promised, "They that go forth with weeping, sowing their seed, shall doubtless come again bearing their sheaves with them," and "They that turn many to righteousness shall shine as the stars for ever." Here then is God's guarantee of fame and fortune to satisfy all. This is one inheritance of the saints.

There is also the comfort of a perennially fresh ministry. No soul-winner who keeps his first love alive ever goes stale. The love for Christ and for souls is an artesian well ever flowing with fresh water. The only point to preaching is to get men into the Kingdom and then to train them to get others in. It is inconceivable that a minister can consent to preach week after week, year after year with no visible results from his preaching. The dreary monotony of simply opening and closing a door and never seeing anybody enter must be intolerable. Why continue to open the door? Every sportsman will know what I mean when I write that two hours of hunting or fishing without getting some game takes more out of you than a whole day of hard labor on field or stream if the bag be filled with game. Why did Jesus make men fishers of men if they are to catch no fish? Why give us the keys of the Kingdom, if nobody is to be admitted? Why organize the church against the gates of hell if none of its ramparts are to be beaten down, and none of its citizens are to be captured for God.

Some one asked Mr. Moody toward the close of his life if he were ever sick. He is said to have replied, "I get tired, tired in the work, but not tired of the work." How marvelously illuminating! No man gave himself to more unceasing labors. Why never tired of the work? Simply because the work had results. He saw the labors of his hands, the travail of his soul, and was satisfied and refreshed. One of the strangest features of my own pastoral ministry is that

nearly always I have finished my Sunday-night services rested from the day's labors. Why? Simply because for many years I have seen the results of the preaching and the previous personal work with men in the immediate confession of Christ by a continuous stream of those who have entered into life upon my invitation. Such a service always "mounts up with wings as an eagle, it runs and is not weary, it walks and does not faint."

But the final, supreme, and never-failing joyous comfort is to be found in the Master's promise given: "*Lo, I am with you all the days.*" That promise is an essential part of the Great Commission to win disciples to him. All the days of the soul-winner—weary, hard, disappointing, isolated, lonely, burdened —all the days, carry this heritage to the soul-winner, "Lo, I am with you." Lift up your souls, and exult! Lift up your voices, and shout and sing! Lift up your hands, and labor! Lift up your eyes to the fields white to the harvest! The great Companion is there, "Lo, I am with you." Go forth. Go forth today. He will not leave you comfortless. He will come to you like Boaz to Ruth. All the way he will walk with you. You shall hear his voice, the sound of a gentle stillness within saying, "Well done." Here you are always within his will. You need never question your use of time, or energy, or means at disposal, or of influence. He is with you. That is always and everywhere enough. Oh, the comfort of his presence!

FROM MY CLINIC

My First Convert

With my experience of the new birth there was born in my heart the soul-winner's passion. That passion for bearing witness has grown through the years. At home and abroad I have been under great and constant constraint to tell of the great things the Lord did for me and how he saved me. As a boy I could never rest until I had introduced him to my friends.

My first convert was a college chum. I was too timid to speak to him, too ignorant to know how to do it wisely. But one morning I selected a half-dozen passages of Scripture bearing on salvation and wrote them on a slip of paper. That day as we left one of our classrooms, going down the corridor of the old college hall, I put my arm around Will Lester's shoulder, put the slip of paper into his pocket and made him promise to read what was on it. He very readily agreed. During the intervening days till I saw him again in the fraternity hall, I prayed that the Holy Spirit would use that weak effort to win my friend's allegiance to the Lord Jesus Christ. Only the Holy Spirit could know my intense yearning for his salvation.

It has been thirty-five years, but I feel yet the thrill of exultant joy that came into my heart when on the Saturday evening he sat down by me and put his arm around my shoulder and said: "I read the passages

from the Bible you gave me, and when I had finished reading them I gave my heart to God. I have received the Lord Jesus as my Saviour."

Very soon thereafter I saw him make his public confession and become identified with one of the churches.

Through all the years since I have marveled at the means God is willing to use and the frequency with which he realizes for us our truest expectation in his service.

An Early Pastoral Experience

My ministry was begun with one obsession; that is, tnat all my preaching would be vain if I did not succeed in winning people to Christ. I had had no seminary training. I only knew I had a story to tell of redeeming love and grace. I was very young at the beginning of my first pastorate, and probably for that reason the older people bore with me while the younger people were attracted to my ministry.

One afternoon I was called upon to drive a young woman to her home three or four miles in the country. We asked another young girl about sixteen to drive out and accompany me back to the town. We had a pleasant visit on the way out. On the return trip I asked the girl what she intended to do with her life. She replied that she hoped to study art in some American school and after that to go to Paris to complete her artistic education. I listened to her enthusiastic dreams and when she finished again asked her what she

intended to do with her life. It dawned on her then that there was a higher life to consider than any earthly career, and she said: "Oh, I understand. I have been thinking about that." I talked to her as best I could about life in the Kingdom of Heaven and then taking an envelope from my pocket wrote some passages of Scripture upon it and asked her if she would read them before Sunday. Having obtained her promise I left her at her home, and went away to pray that the Holy Spirit would again use his word.

Well, on Sunday morning before the service began in the church this young girl came to me, and told me that she had given her heart to the Lord Jesus and wished that day to confess her faith in him. When the invitation was given at the close of the morning service she came forward for her confession. Her action was the signal for a number of her friends who also came to confess Christ. That day a revival began in the little church which continued many months, and resulted in the conversion of a great number and variety of people.

I have always felt that that afternoon's personal word has continued to have much to do in shaping the character of my ministry and emphasizing it through all the years since.

CHAPTER X

CONDUCT

METHOD IN SOUL-WINNING

THIS is a simple effort to meet and answer some practical questions that arise out of the every-day difficulties met by the soul-winner in his work. There are many such questions arising from unexpected sources. Indeed, there are so many difficulties that many a Christian who wishes to do the work of soul-winning gets discouraged and ceases to make the effort; or, if he continues, he does so only periodically and under the most favorable circumstances. And as this is a work that cannot thrive unless it becomes the habit of the life, one needs to know how to be rid of the difficulties, or to overcome them, and to continue effort to do the work even against the hindrance.

A few suggestions as to how to approach the unsaved are also ventured. To almost every soul there is some way of access for Jesus Christ. He has commissioned Christians to the task of finding that way of approach for him. The suggestions here are born out of personal experience, and are not copyrighted. They may seem very commonplace. But observation teaches that very few really employ these or any other, even better methods. Very few of those Christians

who do really desire to be soul-winners, are at all effective in that work.

Soul-winning is not a delicate matter. That is, it is not a more delicate matter than any other social matter with which men have to do in their every-day life. It is not more delicate than business or matters of social interest. It does not take more tact to talk to a man about Jesus Christ than it takes to talk business successfully or social events entertainingly. The only reason why Christian topics of the most serious and personal sort are tabooed from all ordinary conversations is that Christians themselves are afraid to introduce Christ into their conversation, and are unwilling to take the risk of being witnesses for him. Many young Christians, too, are deterred from soul-winning effort by the fear that they may make mistakes. There is no mistake in this work except the mistake of not doing it. Ease and culture and tact in soul-winning are born only out of much experience. Here, too, practise makes perfection. Let it never be forgotten that the aim is to save a lost man, and not to make him feel good or even to save one's own face from embarrassment. God often uses the crudest efforts. It takes a barbed-wire fence to stop some kinds of animals. In times of great danger ordinary rules of conduct and all mere conventional courtesies are forgotten.

An interesting illustration of how crude means are sometimes mightily blessed is this report of an incident in a certain city church. A young and entirely inex-

perienced worker was facing his conscience and the necessity it laid upon him to speak to some unsaved one in an after-meeting on a Sunday evening. So he prayed for direction and then struck at random. He happened to light upon a prominent young lawyer of the city. The next difficulty was that he did not know what to say or how to say it. But he had stopped by the man, who was courteously waiting for him to say something. At last, in sheer desperation, he faltered out, "Are you on your way to heaven?" "No." "You may go to hell then." The lawyer took the warning as a permission, and was heartily amused. But he reckoned without the Holy Spirit, who kept insisting to his conscience that that was where he was going, and that it was far from a matter of amusement. The result was that a few days later he sent a request for the pastor of that church to come to see him. When the pastor came he easily led him into the Kingdom. If one goes to this blessed work with his heart in it, and assured of his divine commission to do it, he need not be much concerned as to how it is to be done. God and his own heart will provide the way.

No method can be stereotyped. Any suggestion of method must be simply illustrative. No suggested method can be effective in the hands of another till it has been thoroughly assimilated and made his own. Christ's method varied as occasion and need demanded, and yet he adhered very closely to a general line of work in all cases. Jesus anticipated but one result of

his soul-winning efforts, and to this result all his labors converged. He never lost sight of the purpose of his ministry. He seems never to have talked to a man but that large in his thought and desire was the purpose to lead him into the Kingdom. Here Jesus is the example of every Christian. All avenues of thought and conversation ought to have for the ultimate goal the purpose of saving men and bringing them into the Kingdom of God.

Then Jesus sought to know each individual. Almost always he told those to whom he talked something that he knew about themselves. And this knowledge was not always, necessarily, the result of divine and supernatural wisdom. He studied his subject. He caught from them their own needs. As he taught and wrought he watched for symptoms. The truth as Jesus presented it to men was a search-light in their souls. We, too, may so handle the truth that it will make us wise to reveal men to themselves.

Jesus was very persistent in his purpose. He never permitted himself to be turned aside from his great passion. Soul-saving was truly with him a consuming zeal. His own people who knew him and loved him, but who did not know his passion for men, came to say of him that he was crazy. In their estimation his manner of living and his stedfastness of labors were evidence of fearful eccentricity, of an unbalanced condition of mind. But neither the ridicule nor the pity of friends, nor yet the fierce opposition of foes, deterred him for a day. He would not give over his

work. He knew God's estimate of the work upon which he was engaged, and was not concerned about the estimate men put upon it. They did not understand.

Jesus never scolded for special sins. And so far as it appears from Scripture, he was never drawn into a discussion of the relative character of different sins. Jesus seems never to have minimized sins, and yet he does not seem to have considered any sin hopeless save the rejection of himself as Saviour from sin. No other ever realized so terribly the dreadful guilt and heinousness of sins in their every aspect, and yet he was always very gentle with the sinner. He made the sinner feel that his sin was a thing that he could leave, and that if he would leave it and trust him, the Lord would come between him and his sin in such a way that it should never renew its power over him again.

Jesus always sought to induce, but never to compel, a right choice. And let us remember for our encouragement that Jesus did not always succeed in bringing men to the right choice. They sometimes rejected his most personal and loving appeals. It is recorded of one young man that "Jesus looked upon him and loved him." But it is also recorded that when Jesus had finished his appeal to him, the young man went away with a heavy countenance. Christ did not always win his man. And in this we shall all be followers of him, *nolens, volens*. Failure is not a matter for discouragement, though it will often bring the keenest disappointment.

The following cases in which Jesus wrought will suggest certain principles and plans of work to one who wishes to know the best methods as Jesus taught them in the work he did. Let it be remembered that there is no purpose here to make these suggestions exhaustive, but simply illustrative.

Jesus Wins His First Disciples
(John 1:35-51)

The first men who ever came to follow Jesus as Saviour and Lord did so because of the simple testimony of a leader in whom they had confidence. They knew John. They knew the worth of his character and the value of his word. They were willing to stake great issues upon his simple testimony. No finer testimony to his greatness of character has ever been borne than that given to John the Baptist when his disciples left him to follow Jesus just because he said it was right. John was a worthy leader. He sought, saw, and used the opportunity to lead those over whom he had personal influence to the best that life held for them. He did this when it cost him severest criticism and lost to him his friends. There are today multitudes of men upon whose word other men hang, in circles of society, business, and politics. They are themselves followers of the Lord Jesus. Their word would have the same weight with their followers and friends, if it were raised for him. They are strangely silent. They seem not to realize any responsibility for the lost. They are content that those to whom they

mean most, and those who mean most to them, shall miss the highest good, even eternal life itself.

The testimony of the Christ was a simple testimony as to the One who takes away sin. John bore no witness to Jesus as an example of fine moral living. He spoke of One who made it possible for men to be clean and to live clean lives. He spoke of the longing in the hearts of all men. Everywhere in this world are men who are ready to leave the pleasures and passions, and even the serious pursuits of life, if they can be convinced that in so doing they will find for themselves simple goodness. "Christ takes away sin" is the testimony that catches the hearts and engages the hopes of men.

They came to Jesus and found that Jesus analyzes motive. "What seek ye?" Why should men come to him? There can be but one reason. That reason is in the Christ himself. What Jesus is draws men away from sin, breaks for men the dominion of sin, and establishes in and over men the reign of God.

Seeking Jesus, they were met by an imperative demand from Jesus: "Come, and ye shall see." Jesus always demands of men that they commit themselves to him before he reveals aught of himself to them. This is the *sine-qua-non for the sinner,* and every soul-winner should so recognize it. There is no hope for him who argues, or for him who tries, or who "does better," or promises to "think it over." *Come, and you shall see.* No man sees till he comes. Therefore the first and constant demand for the soul-winner to make

upon the sinner is a definite, full, personal choice to receive the Lord Jesus Christ as Saviour and Lord. Let nothing turn you aside from this demand.

One morning a man much troubled with philosophic and psychological questions came to my study to voice his doubts. He asked me many questions, every one of which was met by a question from me, "Before I answer that, will you not accept the Lord Jesus Christ now as your personal Saviour?" At the end of an hour, after having been asked that question possibly fifty times, he left me in disgust. But the same evening he called me by phone to announce in joyous tones, "I have found the Saviour."

Christ promises a transformed character. Many who come to Jesus need this assurance. "If I yield to Christ, what then? Is he able to break this bad habit? Or to free me from this evil passion? Shall I realize a change in my life? Shall I be able to make good my profession of religion?" We may answer with confidence: "Christ promises just that. 'Thou art Simon . . . thou shalt be Cephas.'" Genuine yielding to Jesus involves and necessitates a change and a new life. There can be no failure. But the man of blameless life needs Jesus Christ in his life as truly as any other. "An Israelite indeed, in whom was no guile," must also leave all to follow Jesus. Jesus had to give that without which he and all must perish. Apart from him all must die in their sins. Apart from him no man can know God.

The first impulse that Jesus gave to his followers

was the impulse to seek others. It may be remembered that this was also the last command that he ever gave.

An Example of How to Deal with a Soul Under Religious Excitement

(John 2:23 to 3:15)

Do not discount emotion in religion. There is much good in religious excitement. Witness the coming of Nicodemus. He proved the genuineness of his conversion in his stand for Jesus before the Sanhedrin, and in his attitude to the crucified Lord. But we should be careful to define action based upon emotion and action based upon conviction. Greatest concern should be to lead men not to some religious action, but to right action based upon fundamental spiritual principles. Nothing could have so sobered Nicodemus as the demand of Jesus for him to receive a new birth. Only one decision meets the needs of man, or the requirements of God, and that decision is the absolute surrender of self to be made responsive and obedient to God.

Never belittle conversion. It is the great change. John defines the new birth as receiving Jesus Christ. There can come no greater change into the life of any one who has persistently kept him out. But that is a change, not of feeling, but of attitude and relation. Not to receive him is to refuse and disown and reject his atonement for sin and his lordship in the life. To receive him is to appropriate the atonement and to enthrone him as Lord in the life.

Nicodemus had committed himself. He came to Jesus. So any one commits himself who publicly or privately asks for prayer, or teaching, to become a Christian. Follow up that opening.

But Nicodemus was outside the Kingdom and must be born anew. Religious interest, however acute and real, is not salvation. Nicodemus had many questions to ask. Almost all sinners are incredulous of spiritual facts, and inquisitive of spiritual fancies.

Jesus was content with the simple statement of the gospel terms. He did not explain difficulties. He declared the necessity for the new birth and pointed to the cross as the means of its attainment. Jesus' example here was one of profound wisdom. The soul-winner has undertaken a hopeless task if he tries to relieve any sinner's situation of its difficulties. The devil is an adept at making and suggesting difficulties. For you to settle one is for him to suggest another. The sinner has but one difficulty—his sin. The only remedy for that is the acceptance of Jesus Christ as Saviour and Lord. Insist upon that truth, and leave the matter there.

The Chance Opportunity

(Read John 4:1-42; Acts 8:1-8; 1 Cor. 9:22-26; 2 Cor. 12:16)

Jesus was in unfriendly territory. No one was in sight. But he stopped in a place where people were bound to come. His conventional wisdom made much of common places. The Lord Jesus Christ always finds his opportunity where men gather or linger.

He had not been introduced to the woman he would lead to God. Many feel that they must be acquainted and even wait for a certain amount of intimacy with another before they can even speak to him of matters of the soul. But Jesus had induced the woman to tell him of her life, and had her well on the way toward repentance before he introduced himself.

He was interested in winning a stranger. No one can be a real soul-winner till he has a wider interest than the circle of his own friends. For the reason for doing this service is not to be found in the earthly ties of friendship, but in the divine love for man.

He introduced himself and his message by asking her to do him a courtesy. He knew that if he offered to do her a courtesy she might misinterpret and resent it. He counted on her kindness of heart, and knew that the surest road to her interest in herself was to induce her to show him a kindness. He also counted on the unusual thing to awaken an interest. He was not mistaken. Her curiosity was provoked, and she forgot conventionalities. It behooves the Christian worker always, if possible, to engage a kindly interest for himself from the person to whom he would speak. Having introduced himself he lost sight of every other consideration but his divine message to her. Her ignorance and sin and superstition appealed to his compassion, as they should always appeal to one who knows God. He then refused to waste his time in the theological battle-grounds. The sinner did not need theology, she needed God.

His delicacy and tact were consummate. He presented first the inviting side of the gospel. (Ver. 10.) He offered her the gospel promise of the best things—eternal life. In the way we present him we must make it worth while for the sinner to accept Christ. While he probed gently, he did not stop till he had probed deep. He searched for, and found, her conscience. He knew that though the sinner's will may be, his conscience never is, in revolt against God. He guided the conversation. He would not let her sidetrack him. This is an imperative necessity for all soul-winners. (Ver. 19-24.) He worked toward a climax; that is, a decision. (Ver. 26.) There is an unappreciated value in the testimony of the new convert. (Ver. 27-30, 39-42.) Get your converts to tell others. She said very little, and with seeming timidity. But she said it in sincere earnestness of personal interest. A great number believed, while still others became seekers, and were reached by the Christ himself. Years afterward Philip found here a fruitful field for the first evangelistic meetings of the church.

Note the refreshing effect of soul-winning work upon the worker. Jesus came to the well weary and hungry. His disciples left him so. They returned to find him exulting in a refreshment of the soul that comes from doing the Father's will. To one who knows it, no other thing in the world has so much refreshing and fascination. "I have meat to eat that you know not of" is often the experience of the soul-winner.

While a Multitude Was About
(John 5)

A hopeless case! In a public place. Thirty-eight years in his infirmity! Christ warned against sin.

Sympathetic interest! "Wouldst thou be made whole?" A mere touch of sympathetic interest. But it was backed by a willingness to be of service.

A slave to popular notions! He thought he must get in while the waters were troubled. Jesus showed him another way.

Adverse environment! His environment was against him. But God's reign is within, not without and about us. Religious opposition is not a hopeless barrier.

Obedience is essential! He was made to feel the need of implicit obedience to Christ's commands. Realization of healing comes only upon obedience. "Arise, take up thy bed, and walk." Risk the Lord Jesus. It was not the custom to do it that way. But this was the Lord's way. The man was not permitted to wait for feeling, but was made to depend solely upon the word of Christ.

It cannot be too strongly emphasized that any plan that wins others to Christ is a good plan. The method that fails is bad. The good plan should be studied, improved, and worked. The bad method should be abandoned. Method in soul-winning is not a thing that can be copyrighted or patented. The method is a part of the worker. If he borrows at all, he must as-

similate before he can use. Experience in the actual work of winning souls is the best possible teacher of practical means of doing the work. My own experience in this work has led me to set forth my method in several groups of suggestions with four items each.

FOUR WAYS OF REACHING ANOTHER FOR CHRIST

Through the eye. Teach Christ by living him. Adorn the profession of godliness. Make Christ beautiful in your own life, and he will attract others through you to himself. There is no resisting the argument and magnetism of a Christlike life. Attempt nothing else till you learn to do this.

Through the ear. There is no gainsaying the experience of Christ in the life that brings him out of the distant past into the living present. Take account of the changes he has wrought in your own life, and tell them. Point the sinner to the dangers that Christ has saved you from, and the life he has enabled you to live.

Through the conscience. "Reprove, rebuke, exhort." Watch for the awakening of the conscience. When the conscience speaks, from any cause, seize the opportunity to press the claims of the Master. There must then be no delay.

Through the will. "Knowing the terror of the Lord, we persuade men." Persuasion is the only argument here.

Four persons can win youth to Christ: Parents. (God forbid that any one else should take from me the

joy of winning my own children to Christ.) Teacher. Friend. Pastor.

Four places in which it may be done. The home. The Sunday-school class. The church service. The casual meeting.

Four things are essential to success:

The singleness of an unswerving purpose to lead a particular individual to accept Christ as Saviour and Lord.

Instruction in the way of the Lord that the unsaved may know how to be saved.

Persistence against difficulties, coldness, and refusal.

Insistence upon a definite decision to accept or reject him.

Four things need to be taught, only from the Scripture:

You are a sinner. Psalm 14:2, 3; Romans 3:22, 23.

The result of sin. Romans 6:23; James 1:13-15; Isaiah 59:1, 2; John 3:18.

The remedy for sin. 1 John 1:9; 2:1, 2; 1 Peter 2:24; Isaiah 53:4-6; John 1:12.

Now is the time to decide and act. 2 Corinthians 6:2; Hebrews 4:7; Proverbs 27:1; Joshua 24:15.

At this point it is well to offer to pray with the unsaved, but only upon condition that he agrees to try to reach a decision for Christ, while you are praying together. It is useless to ask the Holy Spirit to help in a matter where the seeker will not cooperate. And

equally as useless to ask him to help at some future time to do what might as easily and much more safely be done now.

Then wait for a decision. Insist upon a public confession. Instruct as to church-membership. Lead into Christian service. Look for another.

CHAPTER XI

CREDENTIALS

FIRST LOVE AFLAME

From what groups may the church draw its recruits for the crusade for souls? Who can undertake this most important and responsible service? What evidence may any individual expect and require that he is fitted for the service required, and may hope to do it with reasonable efficiency and success?

Let the first answer to be returned be heavily underscored with emphasis: The extension of the Kingdom of Heaven by winning men to Christ is not an undertaking committed to highly trained specialists. It is not a campaign by a standing army. It is a perennial emergency for which a citizens' army is to be recruited from the citizens of the Kingdom of each succeeding day and generation.

There are certain hints and suggestions to be found in the history of redemption that should aid in finding a satisfactory answer to the question raised so often and so earnestly.

First then: Every citizen of the Kingdom of Christ in whose soul burn the fires of a heavenly patriotism may well and properly lend a hand to hasten the *day of Jesus Christ.* That day will be consummated in the

establishment of the Kingdom of God only when the kingdoms of the earth have been brought into it with all their wealth and powers. Every citizen of the Kingdom is therefore by virtue of his citizenship therein committed to participation in the war of conquest to rescue men and women from the powers of darkness and the dominion of the devil. The assault is upon the citadel of man-soul and can never be given over till the last sector of humanity has been recovered from the enemy and consolidated for the King, Immanuel.

Then this is a service upon which woman can and should enter with great enthusiasm and abandon. "The Lord gave the word. Great was the company of women who published it." The Christian women of the world have certain qualifications, actual or potential, of tremendous value in the winning of others to that One at whose feet Mary of Bethany sat having chosen the better thing which should not be taken away from her. Women are endowed with certain graces and charms vitally essential in getting others to Christ. The soul-winner must be winsome. They have a certain intuitive discernment of the proprieties of time and place. They often have an artlessness that is the finest art. There is in them a persuasiveness that often falls little short of compulsion. They have a fine persistence displayed in the widow who so sorely troubled the unjust judge. They are capable of a passion of love, loyalty, and devotion almost incomprehensible. They have leisure. Often there is the added influence

of wealth and position which might well be used as assets for this first obligation of the gospel.

The mind almost staggers at the possibilities in the latent woman power of the Kingdom and its churches. What might not be accomplished in any one year if the Christian women of the world would transfer to this primary and inescapable obligation to win men to Christ, their enthusiasms, energies, and activities now devoted almost exclusively to societies, clubs, lodges, guilds, and auxiliaries! If what they are investing in the indirections of secondary interests with the pitifully meager returns even in secondary results, could be organized and directed toward the winning of men and women to Christ—the one enterprise which when successful, accomplishes all toward which all the secondary efforts are directed—they could in one year turn the whole world to Christ and establish righteousness in the world. In the early church a few noble women gave themselves to this task, and God enrolled their names upon his eternal scroll of fame: Mary, Salome, Priscilla, Eunice, Lois, Euodia, Syntyche, Lydia. Churches were organized in their homes, and they became "those women who helped in the gospel" even the great apostle, and comforted him in many a wearying task. Those possibilities belong to this day as well as to the days long ago.

Every real believer in the Lord Jesus Christ is by the very terms of his faith authorized and empowered to speak to men in the terms of the gospel invitation: "Let him that heareth say, Come." There is com-

pulsion in a creed. Knowing Christ in the forgiveness of sins his disciples are under duress to make him known as Saviour. As at the bar of every court of law, so at the bar of public opinion the man who knows anything by first-hand experience is entitled and required to tell what he knows. "If these should keep still, the very stones would cry out" in testimony to Christ. The wrought-in consciousness of God is a fire that burns in the bones like a fever. It requires an outlet in speech. Under its burning, stammering tongues become fluent. Within its dynamic there resides an urge to communicate, that under proper contact leaps to expression as the sparks of an electric current leap from wire tip to wire tip when two live wires are brought together. There is no other condition to be met save a personal, experimental knowledge of salvation through Christ in order to equip one to tell to others the old, old story of Jesus and his love. Not learning nor culture, not wealth nor influence, not position nor place, not training nor experience, not appointment nor approval by men, not anything save the love of God shed abroad in the heart is required to write the credentials of a soul-winner.

The recognition of need in others is a sufficient patent of right for any follower of the Lord Jesus who went about doing good, to

> Rescue the perishing,
> Care for the dying,
> Snatch them in pity
> From sin and the grave.

Writing his second letter to his Corinthian friends Paul, who understands the purposes of God in his dealings with the redeemed among men, begins his message to them with this reminder: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, who comforteth us in all our afflictions, in order that we may comfort others with the comfort with which we have been comforted." Therefore when the greatest of all comforts, the comfort of salvation, becomes a personal and abiding experience, they who possess his comfort are fully qualified to share it with another. Indeed that is the surest way of keeping the experiences of grace vibrant with life. The house of sorrow may become an easy place for the introduction of the sympathizing Jesus. The house of sickness may easily hail with joy the coming of the Great Physician. The weary and sin-oppressed will readily listen to one who has a story to tell of him who promises and gives rest to the weary and heavy-laden. The Friend of sinners will have no difficulty in being welcomed by them if one who was a sinner and is now saved by grace introduces him. The blind will surely lift sightless, though expectant eyes to One of whom the man who was healed says, "Whereas I was blind now I see," because he touched me.

There are many groups and not an inconsiderable number of movements within and without the Christian church purporting to look for a deepening and enriching of spiritual experience. It is a sad and significant commentary upon the most of these groups

and movements, that they soon cease to be streams of blessing, and become stagnant pools, breeding swarms of bigotry, spiritual pride, self-conceit, and fanaticism. One is constrained to find the reason for this sad degeneracy in the fact that they miss the purpose of the presence and communication of the Holy Spirit in the life of the believer in Christ. He comes always and only to equip the believer for witnessing. "When the Holy Spirit is come upon you you shall receive power, and you shall be my witnesses." "When he is come to you, he will convict the world of sin, and of righteousness, and of judgment." An enlarging spiritual experience is designed for and can only be sustained by a continuous exercise of the high privilege and imperative duty to make Christ known.

Youth, Christian youth, by virtue of all its aspirations and inspirations is preeminently qualified for the winning of others to enlist under the banner of the Lord Jesus. The first group of those who were called to him in order that he might make them fishers of men were so enamored of the prospect, and so fascinated by the labors of the great commission, that they left all and followed him. Nor in retrospect did they ever come to the place where they felt that they had made a bad bargain when they gave over every other thing for the work he gave them to do. From the very first those young men who came to him were busy bringing each his own brother, or friend, or fellow citizen of his native village.

Youth is peculiarly fitted for the great adventures

of faith. To youth a difficulty is only a difficulty, not a barrier. To youth circumstances may have some inhibitions; they have no prohibitions. Youth has a wealth of enthusiasms wrapped up in its faith in the Master. It has no precedents of failure; no experiences of cooling fires; no trammels of tradition hanging like blocks about the neck; no adjectives of impossibility in its vocabulary of zeal. Youth being easily led is always capable of leading. Youth has no question of the possibilities of translating its heavenly visions into heavenly realities in their daily experiences of life.

The Beloved Apostle John in his last inspired word to the Christian church writes a special message to three groups. Of these one is the young men. He assigns two reasons for the special emphasis of the message and its personal character: "Young men have overcome the evil one; and they are strong, and the word of God abides in them, and they have overcome the evil one." Thirty years ago a song dedicated to a great group of young American Christians carried these lines:

> The strength of youth we lay
> At Jesus' feet today.
> We'll move at his command,
> We'll soon possess the land.

What a wealth of assets to be invested in this greatest of all enterprises. Youth with its strength, its visions, its enthusiasms, its overcoming faith, its mass mobility, its easy adaptability to circumstance, its scorn

of difficulty and hardship. Youth is the vital time of crusading vision and valor.

One of the most vital and significant movements in all the mission fields is that inaugurated and being carried forward under the leadership of Mr. Dyer in Burma. It is a youth movement. Its essential features are that the Christian students in the colleges and schools of Burma are organized into athletic teams and circuits. These teams arrange interschool and college meets. They go in to win. Then after the games the visiting teams remain to carry personal testimony of their living faith in the Lord Jesus Christ throughout the whole student body who are their hosts. It is simple. It is effective. Great numbers of students are being won to Christ. Churches are being rescued from spiritual death and apostasy. A personal letter from the Baptist Seminary in Burma declares that the work of these Christian college athletes has revivified the very atmosphere of the Seminary itself. Nothing burns like fire. Nothing enthuses like enthusiasm. Nothing inspires youth as youth. Such a movement of Christian young people in American schools might in itself deliver the schools from the blight and dry rot of the naturalistic philosophies which are sending back into our churches the youth sent to them for training, shorn not only of all vitality in their faith, but of all enthusiasm for Christ or his church. Well do the various young people's societies launch their energies of vision and effort toward this greatest objective. Let this soul-winning emphasis be increased,

the soul-winning passion be more inflamed, and the soul-winning purpose be deepened.

> The Son of God goes forth to war.
> Who follows in his train?

The Brotherhood movement once so full of promise, but which has long since passed into a condition of spiritual innocuous desuetude, has but one hope of revival. It must return to its first love. It must catch men alive for Christ. Now it largely spends its time upon debates about creedal controversies, Biblical criticism, social service, and new schemes of futile organization. It majors upon efforts to replenish its dwindling numbers, revive its ancient enthusiasm, and raise enough money to offset the perennial deficits in our denominational organizations. Spiritually it moves in a vicious circle. Its operation is absorbing the manpower of the churches in a profitless activity, and leaving the pastor in many communities only the disillusioned leader of a forlorn hope.

Yet there is tremendous challenge and opportunity for men in the gospel. *But the challenge and the opportunity alike come to men in the willingness of the church to major upon the major interest of the Kingdom, which must forever be the winning of men to Christ.*

Here is an enduring task upon which every man with a willing heart may at once enter in the assurance that these labors provide automatically their own renewals of enthusiasm and interest, for at the end of

every successful quest for a soul for Christ there is ample reward for all the expenditures required in that quest.

FROM MY CLINIC

Rachel, a Christian woman in rather humble circumstances, with only a modest home in M——, Massachusetts, near the border of Quincy, has a great love for the Lord Jesus. She wished to bring others to him. It occurred to her that she might open her home as a meeting-place to her Italian neighbors and invite them in to hear some one tell about the Saviour. She believed that that thought came from the Holy Spirit, and so acted upon it. Almost immediately a small group of Italian women began to come into her house once or twice a week. She spoke no Italian. They spoke little English. But all the communication she did have she devoted to telling them about her Master. *And they listened and believed.* Then she began to win their decisions for Christ, one by one. Soon they were asking for baptism, and came twelve miles to her church to receive it. Soon an Italian mission was established in her home. A missionary was employed. Ready friends provided a chapel. *And now* the entire Italian community in three Boston suburbs may and do hear in their own tongue the mighty works of God in the redemption of Christ. An Italian church has been organized there, and the Kingdom is spreading its borders. Thus one humble woman with a heart full of love to her Lord and those

for whom he died, accomplished infinitely more than all the efforts of good-will community centers and the labors of a dozen women engaged upon the futile indirections of the so-called Christian Americanization programs *even in the things they are seeking to bring about.* Rachel organized no club. She opened her home. She had no program, but she had the persuasion of a wondrous loving kindness. She employed no secretary trained to miss the vital point. She gave herself. She could build no church. The Lord built a church in her house. Enroll Rachel of M—— in the list of Christian immortals with Mary, Lydia, Priscilla, and the other women who helped in the gospel.

CHAPTER XII

CONTINUANCE

THE UNFAILING PASSION

THE Holy Spirit is ever bearing testimony to the Lord Jesus Christ, and presenting that testimony as a perpetual barrier against the formalism of religion, the ritualization of service, the drift toward worldliness, and the destructive ravages of sin. His is an unfailing testimony which should be matched by an unfailing passion of devotion and service on the part of the Christian.

There are also special seasons and places in which the Holy Spirit seeks a voice for the message of reconciliation and offers unusual experiences of divine grace. Such an occasion was experienced in the Christian church of Wales during the Welsh revival. It is said that for two years the Holy Spirit sought a church and minister through whom he could promote that great revival. One distinguished minister after another felt the strange stirrings of heart, the quickenings of spirit and the unusual stimulus of his ministry. New-born concern for the salvation of men, new energy in prayer, new yearnings for power, a new and insistent urgency in preaching came upon them. But as they contemplated the price to be paid for the prize

offered, it seemed too great. The hostility of prominent men, the lethargy of official boards, the indifference of church and congregation served to dry up the fountain of new interests and to chill the passion of new endeavor.

At last God left the distinguished ministers and the prominent churches, called out of school a young miner, associated with him sixteen others that had no reputation to lose and no advantage to gain, and set upon them the seal of his Spirit in an urgency, and an unction of prayer not to be denied. They continued in prayer until the memorable night, when, after praying the whole night through, Evan Roberts and his friends began to plead, "Oh, Lord, send the power just now." So just as the morning dawned and the eastern sky was gilded with golden splendor, the windows of heaven opened, the power of God fell, and they went out to speak with other tongues and with mighty power concerning the salvation of the Lord and the Kingdom of Heaven. As a result of the yielding of that group of young people to the complete mastery of the Holy Spirit in his testimony concerning the Lord Jesus Christ, it is recorded that 100,000 souls were saved and the social, domestic, and economic life of Wales was completely transformed.

Not alone did the revival come to Wales but to England and to many parts of America as a result of their yielding to the Spirit's mastery for testimony.

The one insistent demand of the Holy Spirit found on the pages of Scripture is, "Yield yourself to God."

Translated literally this means, Set yourself near at hand to God. God is always looking for a man, and in an emergency he puts out his hand and takes the man nearest at hand. Certainly God is no respecter of persons, but is able to create personality and equipment of spiritual passion and power in any man wholly yielded to him.

I am convinced that just now God looks for such a man and waits for such a yielding; the tide of neglect cannot ebb out much farther, the absence of passion in proclaiming the redemptive gospel of Christ cannot much longer continue. There must be a revival; the time is ripe, the need is great, the occasion awaits the man.

No new methods are needed, no strange wizardry in preaching or promotion is required; one man and God, one church and the Holy Spirit can remove mountains of difficulty and set in motion irresistible forces of redemption.

There is no new gospel. The gospel we have is still the power of God unto salvation to every one that believes. But how can the multitudes believe without a preacher fired with a burning passion, consumed by a holy zeal?

Here Pentecost's preaching provides the method and reveals the message; the method is twofold, the message is unvarying. The method has to do with men, and the message with the Master. The message requires that Christ should be uplifted as the Saviour, but more than Saviour, he must be declared to be

the Lord of men. He is God's sternest rebuke for sin as he is God's only remedy for sin.

The Pentecostal experience of the first church indicates the unvarying wisdom of God in the method of presenting Christ to men.

First, that presentation is to be made by the personal witnessing of individual Christians. The man who has experienced Christ in his own salvation is to relate his experience of salvation to some other man within the range of his own life-associations. Without doubt on Pentecost a miracle occurred in which, by a divine transposing, men of various languages heard in their own tongues from the lips of the Galilean peasants the wonders of redemption. That is the one possible interpretation of the second chapter of Acts. But while interpretation is one, applications may be many. A perfectly sound application of the principle therein revealed is that every redeemed man shall tell to some others who will understand his social, commercial, or economic language the story of his own redemption. For instance, a business woman may tell to another business woman, a housewife to a housewife, children to children, lawyers to lawyers, doctors to doctors, farmers to farmers, et al. Each individual Christian is by his testimony to interpret Christ within the range of experience to some other man of his own kind.

Too much emphasis cannot be put upon personal testimony as the means of promoting the Kingdom and winning men thereto, nor can too much emphasis be put upon the content of the testimony. The intent

of the testimony is to save others, the content is salvation experienced by one, offered to another. "We hear them speaking in our tongues the mighty works of God." A perfect illustration of what happens when Pentecost is presented in the Master's direction to the Gadarene demoniac. When he had healed him he commanded him to "Go home to thy friends, and tell them what great things the Lord hath done for thee, and how he hath saved thee."

Personal work must, therefore, never be permitted to degenerate into a mere mechanical gesture of spiritual interest. It must never be organized into an effort to corral new members for local churches, it must never be an occasion for pious cant. Pentecostal personal witnessing always concerns itself with telling to others the experience of redemption out of one's own knowledge and making plain the way by which another may receive salvation through Jesus Christ.

It will be seen at once that this kind of personal witnessing can be predicated only upon a conscious personal experience of regeneration through faith in Christ; a living and abiding passion of love for him, a strong conviction that men without Christ are lost, and that the gospel when presented directly has power to turn men from darkness to light, from the power of Satan unto God, and to give them an inheritance among those who are sanctified by faith in Christ. In this service the individual Christian will find his training in his effort, he will learn how to do personal work by doing it; there is no other way of wisdom and

efficiency. This cannot be acquired in a week's organization of visitation-evangelism groups. Passion for souls, persistence of purpose, personal discipline, prayerful waiting upon God, the preparation of the heart through the knowledge of God's word, power from God through the Holy Spirit, yielded to and obeyed, are the necessary equipment for successful personal soul-winning testimony.

It is of vital importance that the church of today should remember that the personal work of Pentecost did not stand alone, it was bound in an indissoluble bond with public preaching. For when the hundred and twenty had given their testimony and every man had heard in his own tongue the mighty works of God, Peter, being filled with the Holy Spirit, stood up in their midst and preached. And it was at the end of Peter's preaching that the Pentecostal results of the combined personal testimony and public preaching were realized. Here is a marriage which cannot be divorced—personal testimony for Christ and public preaching of the gospel. "What God has joined together let no man put asunder." Just as the personal testimony must be supported and reenforced by consistent Christian lives, so it in turn must support and reenforce the public proclamation of the gospel. Perhaps in this suggestion lies the solution of much of the inadequacy, insufficiency, and disappointment of the modern evangelistic efforts. There can be no doubt that Pentecostal methods still produce Pentecostal results in salvation of sinners. How dare we limit the

power of God? How can we escape judgment upon our own methods and the energy of the flesh in which, too often, alas, we operate? Permit an illustration. In western Pennsylvania, in a week of Bible Conference teaching and inspirational preaching, one farmer's wife caught a vision of what has been written above. She went back to her own home, adjusted and reorganized all her farm work, crowded the doing of the family chores into her morning hours, sought the sympathy and cooperation of her minister, and in one year led into the Kingdom and brought into her church eleven of her farmer neighbors.

Dr. George T. Webb, of Canada, tells how a Negro porter on a Pullman-car related to him his experience. He had been converted in his youth, but had an ambition to preach, and was saving his money to complete his education that he might preach effectively. When he had saved about enough, his younger brother ran away from home, thereby greatly distressing their mother, for the younger boy was her petted darling. When he had been gone several months the mother asked the porter to give up his work that he might go and find and bring home the prodigal. Laying aside his own wishes and obeying this mandate of a mother's love, he left his home in Cincinnati and followed his brother from city to city throughout the South. The task was not difficult, for the brother had left a trail of high-handed sinning. At last he found him desperately sick. But he stayed by him, nursing the boy back to health until he could bring him home and restore

him to the arms of his mother. A little later, when his brother was convalescent, the porter, who had returned to his work on the train, spent several nights a week in his home city Cincinnati. On those nights he induced his brother to come with him to an evangelistic meeting that was being conducted in the city. And one night God gloriously saved the black sheep. Some months later the younger brother said to the porter: "Brother, God not only has saved me, but he has called me to preach his gospel, but I cannot preach effectively without education. I wonder if you would not be willing to work, and provide the money necessary for my training." The porter said: "Doctor; I hid my own desire and educated the boy; God made him a great preacher, he became a mighty pulpit orator, he turned thousands toward the Kingdom." Then he stopped, and with a wistful face and voice said: "Those chevrons on my coat sleeve indicate thirty-five years of service without complaint. I gave up my call to the ministry to my brother. Don't you think that when we come to heaven the Lord Jesus will give me some of the joy and reward for the souls my brother won?" Doctor Webb, greatly moved, immediately replied, "Without a doubt," and added, "Who was your brother?" "Oh!" said the porter, "my brother is Bishop Scott, the first Negro Bishop ever ordained by the Methodist Episcopal Church."

That is an almost perfect illustration of how God marries personal work and public preaching. There must be no divorce from that union. As the

porter won the brother, the brother won his thousands, but the two were one even as the task was one.

FROM MY CLINIC

The Unfailing Passion

First love to Christ and a new passion for men must be refound or the church will die of spiritual inanition. The church must revive its interest in the personal efforts of its members to win men to Christ even as the ministry must rediscover that holy zeal of the first church in the first century that sent its ministers everywhere willing to be accursed of God for those who needed their gospel if happily they might be won to their Lord. Here is the most startling observation in a long evangelistic ministry: I have found no single church with a membership instructed in soul-winning wisdom or methods. It is almost trite therefore to say that I have seen no church with a membership passion for winning men to Christ. But I must go further to say that I have found no church with any group of its members instructed in soul-winning or really concerned with any personal sense of responsibility to get the lost to Christ. *The church has lost its own experience of regeneration, and therefore its own consciousness of salvation.* With this loss there has fallen an almost total loss of real concern for the redemption of sinners through Christ. Normally there is no definite soul-winning effort in the churches. And in all special occasions of evangelistic

effort, that effort is secondary in the interest of the church, and all the work of it is left to the pastor and a small group selected and conscripted as an emergency measure. The average church-member has not enough concern for the lost to prepare a prayer-list of unsaved people to hand to his pastor or to the evangelist who comes for a special season. This is not an arraignment. Rather it is a diagnosis. The church is sick. It is dying of spiritual inanition. It has a pernicious anemia. It needs a new infusion of the red corpuscles of life from the dripping blood of Calvary.

An honored deacon friend who did have some passion for the lost told me of a dream he had recently experienced. He dreamed. And behold in his church was a constant stream of people who were coming into the Kingdom and into the church. They came every week to make confession of Christ and to follow him in baptism. But said he, "I saw that all of them came by way of the pulpit, and hardly a one by the way of the pews." And his heart was filled with a great sadness. There can be no doubt that his sadness was but an echo of that sorrow that fills the heart of the Lord Jesus.

A passion-filled ministry alone can stir an indifferent church. A passion-filled church alone can reach and win an indifferent world of lost men and women. The church of the present generation must be revived in its concern for the lost or else there is grave danger that the Lord will remove her lampstand from her.

CHAPTER XIII

COMPASSION

THE LAODICEAN LAMENT

I HAVE a great sorrow in my heart for the Lord Jesus Christ. His must be a continual and inexpressible disappointment. That he is not discouraged with us we have reason to thank God. We know that he is not discouraged from the prophecy of Isaiah 42: 1-4:

"Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he will bring forth judgment to the nations. He will not cry, nor lift up, nor cause it to be heard in the streets. A bruised reed will he not break, and a dimly burning wick he will not quench: he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth: and the isles will wait for his law."

But think of his definite patience of the centuries of waiting depending upon the smoking flax and the dimly burning wick. We can only estimate it when we put together:

The price he paid for the world's redemption.
The risk he took in shutting himself up to us as the only means of telling the world of the price he paid; and

The prolonged Laodicean condition of the church, a condition preeminently in evidence now.

The Laodicean condition is evidenced in three things:

1. A coldness toward his Person.
2. A complacent attitude of contentment with our spiritual condition and service.
3. An indifferent disregard of the wounds he is daily receiving in the house of his friends.

All of these resulting from a perennial heedlessness to his warning to the Ephesian church: "I have this against thee, that thou didst leave thy first love."

The glowing passion of first love has always had one refrain: "Tell it! Tell it! Tell it wherever you go!"

So it was the impulse of the first persecution that scattered the disciples. They went everywhere telling the good news. There is no surer indication of cooling passion toward Christ and the weakening of the personal element of faith in him than the waning urge to tell the story of redeeming grace to others. Spiritual men have long recognized the fact that the very necessity to operate successfully the machinery of church organization often proves a means for the dissipation of spiritual enthusiasm. The whole missionary and money-raising program of the present day comes very near to becoming an indictment of a backslidden and back-sliding church, in that the machinery of these things commands the time, compels the interest, and exhausts the labors of the leaders of the

Christian church and of the vast majority of its members in a proxy effort to reach a lost world with the gospel of Christ. It is easy enough to give money if giving money relieves me of the necessity of giving a testimony. It is easy to manage machinery, to administer an office, to direct activities, if these things absolve the conscience from that imperative passion of first love that requires me to endure the labors of an ambassador of Christ beseeching the world on his behalf to be reconciled to God.

"Let the redeemed of the Lord say so" is a spiritual imperative even as "Go home to thy friends, and tell them what great things the Lord hath done for thee, and how he hath saved thee" is a divine mandate.

The very genius and spirit of the faith of Christ is found in the story of an old Negro on the Mississippi.

It is said that on all occasions this old Negro who had been saved from drowning by a Mississippi steamboat captain, waited for the appearance of the boat to shout in excitement: "Dar is de man who saved me. I shore does love to pint him out."

This is the kind of stories Jesus meant us to tell when he gave the Great Commission. They are the kind that never fail of a hearing. They have in them a wondrous persuasiveness for the souls of men.

Here I would do three things:

1. Remind you of a promise.
2. Bring you a testimony.
3. Submit to you a proposal.

And when I have done that I would ask at your hands an answer for my Lord.

I remind you of a promise.

The Master left for his church one inexpressibly precious promise. "Lo, I am with you all the days, even unto the end of the age." But that promise was predicated upon the command: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you all the days, even to the end of the age."

Therefore, the one promise upon which I may confidently claim the abiding presence of the Lord Jesus with me is that I shall be busy at this task of making disciples to him. There is another promise of similar preciousness, perhaps involving the very same thing, in Acts 1:18: "But ye shall receive power, the Holy Spirit coming upon you, and ye shall be my witnesses . . . unto the uttermost part of the earth."

Here is the constant guaranty of personal fellowship between him and us. The first principle underlying the activity of Christ in his new body, the church, from Pentecost on, is that the whole church shall be engaged upon the task of winning men to Christ. When Pentecost was fully come, when the Holy Spirit had descended upon the church, they of the upper room were immediately thrust out into the throngs of Jerusalem to speak every man in the tongue of some other the wonderful words of life. So, Paul

was consumed by an unfailing passion of soul-seeking that made his life the very life of Christ, so that he was able to say, "The life I now live in the flesh I live by the faith of the Son of God." He could wish himself accursed for his brethren, his kinsmen according to the flesh, that they might know Christ. When in Corinth he was tempted to flee from his enemies and the dangers which they built around him, the Lord Jesus came down and stood by him, in a new vision commanding him to remain, and promising him again to abide with him. We all know the story of Peter and *Quo Vadis*. You may have Christ with you every day upon the simple condition that you make every day a day of soul-winning.

I bear a testimony.

I was born into the Kingdom of Heaven with a passion for Christ that has known no cooling through forty years of blessed experiences. From the very beginning of my boyhood faith there has been upon me a divine imperative to tell to others the story of his redeeming grace and power. I do not set my ministry forth as the ideal or pattern one, but such as it is, it has never varied from the evangelistic emphasis, message, and invitation. It is a teaching ministry. It is a pastoral ministry. But such as it is, it has been what it is by the evangelistic passion, both personal and public, which has characterized it from the beginning. Now after thirty-five years of ministry, certain features and results of it seem worthy of note. Every open door, every expanding and enlarging privilege, every chal-

lenge of opportunity to preach the gospel has for me been opened by this evangelistic passion.

More than a quarter of a century ago I pledged God my solemn promise that I would never seek from any man an introduction or recommendation to any pulpit. I have kept faith with him. Every new door of opportunity has opened to me unsolicited upon the recommendation of a soul-winning ministry. I have never fixed my salary in any pastorate. I have never asked for an increase in salary. God has provided the living.

An evangelistic ministry has demonstrated its effectiveness in maintaining harmony in the churches. Before it old divisions passed away, long-standing estrangements were healed, factions lost their place. Running sores of contentions were mollified with the oil of a divine grace. Unsurmountable problems somehow found solution. In the words of a wise deacon in one of these churches it seemed that all we needed to do was to keep the current deep and strong enough, and the current would carry away the friction, the problems, the difficulties. My deacons often said to me, "Keep the baptismal waters troubled frequently, and you will find that all church problems will be solved in the interest of that symbolic testimony."

Thirty-five years of evangelistic ministry has also demonstrated the fact that sufficient money for the conduct of the local church and a reasonable amount for the support of the gospel to the ends of the earth will be provided without special drives, campaigns, or nagging reminders and solicitations. I have found

more than one church with a deficit. I have never left a church with a deficit.

An evangelistic ministry has proved efficient as a social gospel. Its powers and efficacy have not been limited to the individual. Here is an illustration:

A young woman sought an interview. She was greatly troubled because of the constant solicitations of her employer. Daily, sometimes a dozen times a day, he sought her love. She realized her danger. She came for counsel. Counsel was given. But she did not follow it. Under the advice of others more prudent, more cautious, she temporized. In the meantime the demands of her employer multiplied, the pressure of his solicitations increased. On a New Year's night I preached from the text: "Come ye out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters." At the close of that service the same young woman came to say that she had never before seen that her presence in that office was a sin. She had been making compromises she could not afford to make, and suddenly faced the realization that she had already begun to slip. She pledged herself to leave the office immediately. But the next morning when she went to work her employer was late. When he came in he first hung up his coat and hat, then walked over to her desk and said: "I want this morning first to apologize to you for the way I have treated you in the past, and then to assure you that from now on you are as safe in this

office as my daughter would be. For last night I listened in over the radio to the service and message in your church, and I was converted to God. I am going back to the church where I belong, and shall be true to my family and true to you hereafter." Three years later I asked her how it had fallen out. Her reply was, "Fine, there has never been a moment's trouble from that day to this." They were social by-products of the gospel message sufficient to satisfy any man—the saving of the individual, the saving of the office, the saving of a home, and the increased efficiency of a church in the community.

That gospel as it has been preached through the years has resulted in the settlement of scores of domestic estrangements, the prevention of many divorces, and the reestablishment and reconstruction of many homes.

I well remember preaching in a certain cotton-mill section to a crowd filling every available inch of space in the room, both sitting and standing. An invitation was given at the close of the message. Many people came seeking and confessing Christ. Two persons met at the altar, one coming from one aisle, and the other from another, neither knowing the other was coming, both finding Christ there. And they found each other again, for they were estranged husband and wife who were about to be divorced. But there was no divorce after that.

That evangelistic message has one of its by-products in economic readjustments.

In the midst of an evangelistic meeting in a Southern college a minister known on two continents arose in his place and asked the privilege of making a statement. He declared that thirty-seven years before he had been entrusted by that church with seven dollars to take to a Baptist Association. He did not know what had become of the money save that it had not been used according to direction. Twelve years before, after an unusual spiritual experience, he had promised God to make restitution. He did not find courage to do so until that moment. He laid the money on the table.

The immediate result was the conversion within thirty-six hours of twenty-two of a company of twenty-five college boys who had deliberately set themselves to destroy the meeting.

In a Southern city, a Presbyterian elder under the impulse of this gospel message went back to his factory, called in the foremen, and said to them: "We have been running on half time. Call in your men. Start all your work on full time. I heard a gospel today which I believe. I want to run this business so that I shall not be ashamed at the appearing of my Lord."

A man came into one of my meetings in Boston from a city ten miles out. He told me that he had been listening to my gospel over the radio for three months. He was under such conviction of sin that he could not sleep. He came to me for prayer. My gospel required of him that he make confession and

restitution. He made it first to God that day. He went back and confessed to the men with whom he had traded in crookedness. The joy and the power of God's Spirit came upon him. A year later he told me that in his home and in his business as in his individual life he had had a joy beyond measure or power to express.

The evangelistic message has sent into the colleges for further equipment a reasonable contingent of young men and women recruits for the leadership of the church and for its ministry and missionary forces.

It has demonstrated beyond question that a truly evangelistic message has in it a perennial freshness: that the people of the churches universally approve and support an evangelistic pastorate; that an evangelistic ministry is the surest means of attracting and holding the crowd.

Doctor Riley has a story well told of a Kentucky gentleman who went to England and brought back some hound pups. When asked by his neighbors what he expected to do with them he said, "Run foxes." But said his friends: "You are a fool. There are no foxes in this country." To which the Kentucky gentleman replied: "You are the fools. Don't you know that the minute that these hounds begin to chase those two old red foxes in the wood-lot, the foxes will come in from every direction to be chased."

Sinners love to be chased. The amazing thing is that even if they resist the call of God's Spirit every man who lives in sin yearns to hear that call.

The proclamation of a redemptive gospel is as effective and efficacious now as ever it was. Successful evangelistic preaching depends more upon the message than upon the method. A perennially effective evangelistic message takes account of, and solves, all the practical problems of church administration—social, financial, missionary. An evangelistic message enlarges the horizon, increases the efficiency, and keeps alive the passion of any minister. Any preacher who has the will to do it may become an effective evangelist in his own pulpit. The invitation habitually given for public confession of Christ brings frequent response, and there is no other source of spiritual joy for a church comparable to that experienced in a perennial revival.

For seven full seasons not a single Sunday passed in which the pastor was in his pulpit at Tremont Temple without public confessions of Christ as Saviour and Lord, and additions to the church.

That evangelistic passion, a living flame, fed by the oil of divine grace, has determined the minister's attitude to a number of questions about which many serious mistakes are made. It has kept him from the bitterness of contentions, from a censoriousness of judgment, and from the public castigations of those from whom he has differed. It has left for him an open door to preach to Catholics as well as Protestants, to men engaged in the liquor business as well as other questionable enterprises, and has made him somewhat patient with those who hold different opinions in the

realm of theological controversy in which we often engage.

A little while ago a railroad official was grossly insulted by a man who was trespassing upon his rights and privileges. The car man flamed into anger and then suddenly recovered himself and turned away to his duty. When his indignation had passed he looked up with a shamed expression on his face to say to a stranger, "I would have knocked him down had I not been on duty."

I would persuade the Christian church and its ministers and missionaries once again to realize that they are on duty; that in the midst of provocation the big stick and the strong arm and the loud voice should be turned aside in the conviction that in proclaiming the gospel of Christ with a definite purpose to win lost men, we are on duty.

I heard a charming Irish story a bit ago. An Irish woman had been to confession. She had been absolved according to the mode of her church and was on her way home, when another fishwife with whom she was in perpetual controversy, came out to her gate, and as the first woman passed began to fling on her the foulest epithets of the Billingsgate of that community. The first woman moved on serenely for nearly a block without answering while the stream of vituperation continued to flow from the foul lips of her antagonist. Then suddenly she stopped and faced about and said: "Ah, go on with you. You know full well that I am in grace today. But just you wait till I am out of

grace, and then I will be more than a match for you."

I would we might be in grace in which we should be too busy in proclaiming Christ as Saviour and enthroning him as Lord to bandy words with each other. May we not profitably engage every day and every hour in revoicing every cardinal Christian doctrine, in preaching Christ for the purpose of winning souls to him? Oh, I know that there are many wrongs needing to be corrected, that there are many giants abroad who need to be slain with David's sling, that there are reconstructions to be made in our methods and machinery. A great loss of revenue and of life has been occasioned by mismanagement, but I would remind you of the story connected with a son of Israel. Jehu had seized the kingdom. He had slain Jezebel. The kingdom was in turmoil. The chief men sent to Jehu. He required them as a mark of good faith that they slay seventy sons of Ahab. When the heads were in two heaps at the gate Jehu stood before the people with this challenge: "Behold, I conspired against my master, and slew him: but who slew all these?"

I grant you that some are lost by political irregularities and social disorders by crime waves that sweep the country; by war and pestilence for which we might find some remedy. But here are millions whose souls go out into eternal death. If crime, and war, and neglect have slain their thousands, who has slain these millions? At whose hands will God require the blood of those who perish unwarned by the watchman on

the tower? We must save this generation. If we would save the church we must create a new passion for men out of the old passion, the first love passion, for Christ. Did he say that we must save this generation while saving the church? No. Our Lord was insistent that we could only save the churches by saving this generation. We are losing men and destroying the church in our own persistent effort to further a program.

I was greatly interested in the story of a little lad who went home to his mother recently to say: "Mother, this morning the pastor began to tell us about the Cross and the crucifixion of Jesus. I was so interested that I could hardly sit still. And then just when he came to the most interesting part he stopped and went on with his sermon."

Is not that what we have done? We have come to the Cross, and have stopped, and have gone on with the debate. We have stopped, and gone on with the controversy. We have stopped, and gone on with the money-raising. We have stopped, and gone on with the program.

A good many years ago a banker who made a fortune and lost his health and then lost his fortune in seeking his health, phoned in from his home fourteen miles in the country to say that he had never been able to accept the Christian faith as it had been presented. He had been reading some sermon extracts of mine in the newspaper and had come to believe that he could accept my gospel. He asked me to come out and

tell him the gospel story. I drove out to his place and won him to a faith in Christ that stood with him to the hour of his death. As I left his room his aged mother with tear-dimmed eyes accompanied me to the door. She said: "When he was a little boy he used to climb up into my lap, put his arms around my neck, and kiss me good-night. Then as I tucked him into bed, once more he would put his arms up and say, 'Now tell me the story of the Cross again, though it most breaks my heart to hear it.'" She said: "You told him the story of the Cross today, and it broke his heart to hear it, but it healed his soul in the breaking of his heart."

I propose a rededication of the denominational machinery and agencies to the one task of winning men to Christ. Let us now rededicate our boards, organizations, and societies; our secretaries, agents, and editors; our pastors, teachers, and evangelists; our churches, missions, and schools; our publications, books, and pamphlets; our seminaries, colleges, and hospitals; our students, missionaries, and leaders, to the one definite purpose of making disciples to the Lord Jesus Christ.

Let us enthrone Christ Lord over all as we all go forth in obedience to his Great Commission command, "Go ye, and make disciples of all the nations," at home and abroad, in the city, the town, the rural section, wherever men and disciples of Christ meet.

Ah, how the heart of Christ must ache! Wounded in the house of his friends, how the Master must yearn

for a revival of that first love that would sweep through the world in a flaming fire of devotion to "telling the story"!

FROM MY CLINIC

The Negro Pullman Porter

On the last night of our Evangelistic Series in the Temple a fine type of Negro man and his wife came down the aisle upon the invitation to confess the Lord Jesus Christ as Saviour. Afterwards I discovered that he was a Pullman-car porter living in Roxbury, owning his own home. His wife was a member of the Episcopal Church. They had in their home a radio receiving set, and it was her custom to listen in to Tremont Temple services Sunday mornings. He was not a Christian, and she sought in vain to induce him to listen in. He would always take a newspaper, and go into another part of the house, and shut himself away from the sound of the gospel.

But when he reached me that evening he said, "I was converted to God on Sunday morning last while listening to you over the radio, and felt that I must come to make public confession of my faith in Christ here where you preach."

His story was very interesting. He said in a later conversation: "I always refused to listen in and took my paper and went into another room. But an inner voice spoke to me that morning saying, 'You had better listen today.' So strong was the impression

of urgency in my mind that I turned back and sat down with my wife. Then," he said, "pretty soon I found myself weeping, and my wife was crying too, and then my heart was completely melted, and realizing my full need of the Lord Jesus Christ I gave myself up to him. He has made a wonderful change in my heart and in my home this week, and I have come gladly to confess him tonight and to tell you of my purpose to live worthy of him from now on."

I took considerable time to instruct them in the way of the Lord more perfectly and then advised them to join a Negro church where they would have the fellowship of their own people and an opportunity to develop his Christian life in forms of service which would not probably be open to him in any white church. "Yes," he said, "I expect to unite with my own people, but I felt it due to you to confess him in the presence of the man who led me to receive him as Saviour and Lord."

He is but another added to the long list of those who have found Christ by the broadcasting of the message over the radio.

The Broken Law

The pastor's office is often a refuge for troubled souls. Recently a woman telephoned in for an interview saying that she had heard the message broadcast over the radio the night before and was in great distress of mind. As she sat down across the table from me in my study her opening remark was: "I have broken

every one of the Ten Commandments, and am in such distress of mind that if I cannot find relief I shall become insane. Can you help me?" Well I knew that if she had broken all the law there was One who had kept all the law and had kept it for her, so it was an easy story to tell of Christ Jesus who is the end of the law for righteousness for every one that believes. I did not need to convince her that she was a sinner. She knew that with a terrible conviction already. I did not need to convince her of the utter ruin of sin. She was already crying out with Paul, "O, wretched one that I am, who shall deliver me from this body of death?" She was feeling the hand of God upon her soul, as heavy as the weight of a whole world, in condemnation. I discovered through further conversation that she was living in mortal terror of God's wrath in some immediate punishment to be visited upon her because of her sins.

Now it would seem to be an easy matter to lead a sinner, terror-stricken with conviction, to repentance toward God and faith in the Lord Jesus Christ, but for a long time she found no peace. After a while I discovered that she was undertaking to find peace with God while withholding from God one item in her yielding. She finally said to me perfectly frankly: "I cannot tell my husband of my unfaithfulness to him. I think it possible he would forgive me and let me remain as his wife, but I cannot bear to hurt him, and if my salvation depends upon telling him, I cannot be saved."

Now I am convinced that there are cases in which God requires restitution as a part of repentance. I am fully convinced also that when the soul makes an issue with God on any matter, then there must be yielding on that point before there can be realization of the divine pardon and salvation; so gently but firmly I insisted that she must consent with God to tell her husband the whole story if that were what God required.

Well, after a long struggle she finally surrendered in an utter abandonment to the will of God. Then peace again flowed like a river crystalline in its purity, perennial in its joy.

Other features of this case greatly interested me. She had recently been persuaded to join a church by a minister who told her she did not need to wait to be converted, or have a change of heart; that she could just come on, join the church, and take the communion as a means to conversion. She said: "I knew I was doing wrong. When I did it, I felt condemned at the communion table when I came to it. I have had no rest at all. Now I rest in the Lord."

When will the Christian ministry ever learn that the first requirement of God upon the hearts of men in every true message is, "Ye must be born again"?

Won While Hunting

He was a very handsome young fellow who, while not a Christian had conceived a great liking for the young pastor. He listened attentively and reverently to the messages. But somehow I could never get be-

yond a courteous hearing. So I determined upon other means.

One afternoon I accepted his invitation to go hunting with him, and we drove several miles in the country to shoot quail. We did not do very much hunting as in the middle of the afternoon a shower of rain came on, and there was nothing for it except to get into the buggy, put up the storm curtains, and sit it out. While in that enclosed buggy I had my man at close quarters, and there and then I had it out with him. I told him of the divine Master who waited for his life allegiance and also waited to fill his life with a righteousness and fulness he had never known. After all it was not a hard battle. Like the heart of Lydia his heart was opened by the Lord to receive the things spoken, and he very readily received the Lord Jesus.

At the very next Sunday's service he made his confession of faith, and became an enthusiast in a splendid group of young men and women who were rallying about the church in the service of the Master.

I look back across the years to believe that that afternoon's hunting was one of the most profitable of all afternoons in pastoral work.

Old Bob—The Odd Sparrow

"Are not two sparrows sold for one farthing?" asked the Lord Jesus. But again, "Are not five sparrows sold for two farthings?" But at the rate of two sparrows for one farthing, two farthings should have bought only four sparrows. So here was an odd spar-

row thrown in just for good measure. Here was an odd sparrow taken for granted. He just did not count. The world is filled with human odd sparrows. You find them among the children of many homes. There are social odd sparrows in almost every social group. They are in the business circles. There is the girl with the scarlet dress, or the boy with the bad name, and the bad record. The odd sparrow is not always a derelict, however. He may be the foremost business man in the city, I have seen such. The leading banker, or lawyer, or financier, or educator? It just never occurs to anybody to try to reach these for Christ. It may be the leading society woman as truly as it may be her soiled sister of the submerged tenth. She is the one in any walk of life for whom no one makes any plans to win for Christ, or has any hopes of winning.

But somehow Jesus never forgot the odd sparrow, and he seems never to have left him out of his plans. If I could really bring them to Jesus and get them to know him, every victim of personal, social, or religious inferiority complex in the world would be transformed by him instanter:

"Give a dog a bad name and you had as well kill him," is an ancient and well-authenticated and oft-demonstrated adage. To call a boy Robert is to clothe him with dignity. Call him Bob and you hail "a good fellow well met." Call him Robbie, and he will certainly part his hair in the middle and be his mother's little sissy. But to label him "Old Bob" is to brand him and doom him to failure. There is no recovery

for him save in the experience of a new birth, and by the mercy of God.

The first time I ever saw "Old Bob T——" was the first day I attended school. He was there on the campus, a long, gawky, ungainly lad. I soon discovered that everybody took Old Bob for granted. Nobody gave him any consideration. He was the school butt for rather cruel fun. As I grew older it became perfectly evident that the boy with the "Old Bob" name was living up to character. He was "Old Bob" in his own thinking—shiftless, irresponsible, foredoomed to failure in his classes and in his social contacts. In the newer terminology he suffered from a decided inferiority complex. He was the odd sparrow of every group and in every situation.

Well, Old Bob grew as the odd sparrow. In early manhood he left home and moved into another State. There he became Old Bob almost over night. He was to the whole community just "Old Bob." Then there came on a revival meeting in the little village church and a great turning to God on the part of the people. Christians were revived, and many went about seeking to lead others to Christ. In the public services the consecrated followers of the Lord Jesus went among the people seeking to bring them to decision. Old Bob came into the meetings, but nobody gave him heed. He was just Old Bob. And as he was taken for granted everywhere else so was he overlooked here too. But one day Old Bob, who had gradually moved up from the last seat in the church to the very front row,

suddenly arose and throwing out his arms in a gesture of despair cried out to the startled congregation: "Does nobody care for my soul? You speak to everybody else. You go out to seek others. Am I not worth the saving? Does no one care for me?"

Then the young preacher ran to him and put his arms about the stricken man and said: "Forgive me, Bob. I do care, and better than that, the Lord Jesus cares. He loves you, Bob. And he wants to save you now." And somehow Old Bob believed it and was born again in that very moment. And in that new birth he was suddenly no longer Old Bob but he had become Robert, the son of the King. Three months later he was translated. The odd sparrow had found his nesting-place in the house of God.

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